

# The Catholic Educational Review

MAY, 1937

## EDUCATION AND SOCIAL SECURITY <sup>1</sup>

Forty years is but a moment in the history of the world, yet one recalls with a bit of a shock that at the turn of the century there was scarcely anyone who could read the portents or seemed to have any inkling of all that has happened from then until now. Prophets of gloom were not popular in those days, and particularly in this land all eyes were focused on a sun that seemed to be rising unto a day of perennial prosperity. Society had become thoroughly imbued with the doctrine of progress. The history books told the story with such pat assurance. Man had thrown off the shackles of the past. The renaissance was the victory of the natural over the supernatural; the reformation was the victory of the free spirit of man over ecclesiastical domination; the enlightenment was the victory of reason over revelation. Out of these successive victories had blossomed the industrial revolution and democracy. Shoulder to shoulder these two forces were moving forward, transforming the face of the earth and building a new paradise. Today most of us realize that it was a fool's paradise.

The Great War and its frightful aftermath of economic and social ruin have caused most thinking men to question very seriously some of the postulates that they have been in the habit of taking for granted. Among other things they are making an attempt to think through once more the whole question of the relation of the individual to the group. They are asking themselves how and under what conditions individual welfare makes for group welfare, and vice versa. They no longer take it for granted that if we give free play to individual initiative

<sup>1</sup> Address delivered at Annual Meeting of North Central Association of Colleges and Secondary Schools, Chicago, Ill., April 9, 1937.

in the economic field that somehow or other economic security will become the portion of all of us. At the same time they shudder at the prospect of what will happen to the individual, socially, politically and economically, once it is assumed that he has no meaning save as a member of the group. Political solutions emerge and clamor for attention, and often they are based on ideologies that carry the controversy deep into the domain of metaphysics. All of us stand in constant dread lest sober thought yield place to bitter controversy and that before we realize it the whole matter will be proposed to the cruel and futile adjudication of war.

Every true American is convinced that the solution of the problem of the individual's relation to the group and the group's relation to the individual can be found in democracy, and that we have little to learn from systems alien to our own. The founders of our nation made their act of faith in the principle that all men are endowed by their Creator with certain inalienable rights and that among these is the right to life, liberty and the pursuit of happiness. That faith we, their descendants, share with them. We are confident that the people of the United States, in whom sovereignty in this nation is vested, will find a way through democratic methods to insure that each man, woman, and child in the land will have at least that minimum of economic and social security which is necessary if he is to lead a life that corresponds to his dignity as a human being.

True, man does not live by bread alone, but he does require bread to live. The spiritual part of us is bound up with the material; if we have a soul, we also have a body. Our quest as human beings should ever be for the higher things, for the true, the good and the beautiful. Yet there is little hope of our achieving them if we are obsessed with the dread of tomorrow's hunger and a homeless, helpless future. Multitudes followed the Saviour out into the wilderness and after they had been with Him all the day long He had compassion on them. Since early morn they had had nothing to eat and He feared lest they might faint by the way after He had dismissed them. So He wrought the miracle of the multiplication of the loaves and the fishes and every man ate his fill.

In the development of modern industrial civilization too little attention has been paid to human values. Life has become

progressively mechanized, and the conditions under which men are forced to live have all too frequently deprived them of the means of safeguarding their essential dignity. They have been uprooted, so to speak, and become as chaff before the wind of industrial progress. Home becomes a place, just any place, and is no longer a mode of living. The workingman has lost the protection of the tools he once owned and has himself become the tool of the machine. People invest their savings in great corporations, only to lose control of what they own, and private property in the traditional sense disappears. For millions of people there is no vision of peace and content in the evening of life's long day.

Here is a crisis in the face of which any one of us as an individual is helpless, and which can only be met by corporate social action. By nature we are social beings and are not sufficient unto ourselves. We cannot exist without society nor attain to that perfection of life of which we are capable except in and through the group.

We express our corporate will through Government, through the State. It answers our need for unity and security and it accomplishes for each one of us what we are incapable of accomplishing on our own. Its end and purpose is the common good, the establishment of that kind of order which will enable individual men and women to find happiness in the constant improvement of their better selves.

The individual does not exist for the State. He has rights and prerogatives that belong to him by nature and are not the gift of Government. It is the duty of Government to protect these prior human rights and to frame its laws in accordance with them. The moment that the State in the name of the common good adopts measures that deprive men and women of anything that belongs to them as human beings it sets its feet in the path that leads to misery and ruin. That is why there can never be any promise of ultimate security and happiness in the omniscient or totalitarian State.

Promise of security and happiness there is, however, when political action squares with the principle that Government is of the people, for the people and by the people. Our nation today seems to be fully awake to the fact that mere social and economic drift can no longer be tolerated and that where voluntary meas-

ures fail or prove inadequate the Government must step in. The fact that dictators scoff at democracy for its clumsy ineffectiveness concerns us not at all. We have faith that a nation of free people, consecrated to the ideals of liberty and jealous for the preservation of fundamental human rights, can and will discover instrumentalities for guaranteeing to its citizens that abundance of life and that freedom in the pursuit of happiness which their Creator intended them to have.

Where dictatorship depends on the prestige of the ruler and upon instruments of coercion, democracy depends upon education. Because the American people realized from the beginning of their history that religion, morality, and knowledge are necessary for good government, they never faltered in their efforts to provide schools and means of education for their children. They have fought to keep these schools free from political domination, because they knew that if freedom were to survive, truth must prevail. In classroom, lecture hall, and laboratory the spirit of America has been nurtured, and because the sound of the school bell and not the clang of the saber has echoed through the land, hope lives today in American hearts and courage and faith in the processes of democratic Government.

Because American education has ever been deeply conscious of its responsibility for maintaining the effectiveness of democratic institutions, it is only natural to expect that at the present moment it should be pondering over the problem of how social security can be guaranteed in the American way. Its concern is not with the political aspects of the question. It realizes that first approaches toward the solution of problems of this kind must always be more or less experimental in nature and that controversy of ways and means may befog the vision of ultimate ends. Education must ever preserve its long range view and not allow itself to become involved in temporary expediency. Social security in this land will not be established today or tomorrow, or perhaps ever, unless certain changes are accomplished in the minds and hearts of our people that education alone can effect.

And first of all it would seem to me there should throb in the soul of every American a sense of his own dignity as a human being. That must always be the starting point for any valid social action. A man who is content to consider himself just a



cog in a machine, just a meaningless atom in the universe, or, in the words of H. G. Wells, "a stir in the slime, a fuss in the mud, that signifies nothing," must think of social security—if he thinks of it at all—in an utterly crass and selfish fashion. For him it will be something to achieve for himself and not to share with others, or to share with others only as a means of self-protection. Human rights can only be appreciated by human beings, and consequently the first obligation of education in a democracy is to develop to the full the human potentialities of the individual. Our philosophy must be based on a true concept of human nature and human destiny. If it starts with the assumption that there is no essential difference between man and beast, no explanation of humanity save one rooted and founded in materialism, no future for the human personality save decay and death, it cannot develop a program equal to the demands of democratic society. If every citizen of our nation were happily circumstanced, socially and economically, if there were no unemployment and everyone possessed more of this world's goods than he needed for his actual wants, if the sick and the aged were adequately cared for from a physical point of view—and if there were all of this, and no more—there would be no happiness. The heart of man is restless until it rests in something above food, shelter and clothing. There are hungers in the depth of the soul that cannot be satisfied by bread and circuses.

In a very special way is it a function of education in a democracy to develop those human potentialities by virtue of which we are kin to the angels. A man who is at home in the realm of noble thoughts and aspirations, whose soul has beheld the unforgettable vision of beauty, who has experienced the thrill of victory over things that are low and cheap and tawdry, and who in the service of truth has borne the fetters of self-discipline, knows what it is to live a happy life.

The schools are frequently charged with neglecting their prime function, which is an intellectual one, and allowing themselves to become agencies for social service. All of us know that frequently they have little choice in the matter. There are needs to be met, and other agencies seem to be inadequate. In the better social order we envisage this will not be true. The home will be liberated from the bondage that now enthralls it, the

Church will be in a position to function effectively, and by the same token other agencies that contribute to the care of youth will play their destined role.

Meanwhile, however, let not the school forget the one fundamental reason for its existence. Let it discover and energize the full cultural value of every activity that it assumes. For, unless it performs this intellectual service for the nation, no other agency will. The result would be an acceleration of that downward trend of American culture, the beginnings of which are too obvious for comfort.

America's need is for men and women capable of developing the full resources of their own personalities, respecting themselves because they have discovered themselves respectable. Individuals of this description do not readily stoop to things that are unworthy, because they have too much reverence for their own dignity. Better times await the coming of better men. Perhaps we have been too much preoccupied with our own animal origins and the memory of the reign of tooth and claw. It is time that we began to walk in the spirit, and if we walk in the spirit we shall be free.

He whose potentialities as a human being have been developed, who is conscious of the dignity of human nature, will not lead his life apart from his fellow-man. His will be that true social consciousness which might better be called love. The affairs of his neighbor will be as important to him as his own affairs. His will be the true humanitarianism—not that which bestows largess to satisfy an overweening ego, but rather that which labors for the common good because it identifies the common good with the personal good.

Much of the social service that we see round about us at the present time is really aggravating the ills that it seeks to cure. It lacks intelligence and is guided and directed too much by emotion and sentiment. The best service we can render to those who are underprivileged is to think straight about their lot and the causes of their distress. A great deal of harm has been done in this world by people who were trying to do good, and in the long run the plea of good intention is a weak excuse for having made confusion worse confounded.

Ability to think straight, to form sound judgments, to detect sophistries, and not to yield to emotionalism, is quite essential

to one who aspires to be a leader in the cause of social reform. Knowledge of the facts and some understanding of the causes that underlie them is the only safe basis for the elaboration of the social program.

If we graduate into life men and women who are men and women, who have a reverence for their own personalities and a consequent conscience for the welfare of their fellow-man, we are educating toward social security. Something can be accomplished by law, something by coercion, something by propaganda, something by sentimental appeal, but in the long run social security rests upon individual integrity. The axe must be laid to the root of the tree of selfish individualism. Mere pruning of its branches with the instruments of makeshift expediency and face-saving palliatives will only perpetuate and aggravate the evils which afflict us. America's plea to her schools is for a generation that will know the truth—the great fundamental truth about man, his nature and his destiny—and will have the courage to put the truth to work in all love and charity. In the hands of such a generation the nation may approach nearer to those ideals of freedom and justice with which God inspired our fathers.

GEORGE JOHNSON.

## THE LEAKAGE PROBLEM<sup>1</sup>

### THE RESPONSIBILITY OF THE TEACHERS OF RELIGION

While I consider that the first responsibility for leakage rests on the home and parents, still I think that more fruit will come from our discussion if I confine myself to the secondary responsibility of the school and its teachers. Addressing a body of school-men, an audience of priests and religious specializing in religious teaching, I aim at frankness in the hope that each one of you may be sufficiently interested to express yourself either in approval or disapproval of my views in this matter.

In 1921, when my duties as diocesan inspector of schools began, I was certain of many things, among which was the conviction that I had evolved an ideal program in Christian Doctrine, built on sound educational principles then quite fresh in my mind. The program for the Archdiocese of Perth was composed at my desk, littered with all the books on the teaching of religion that I could lay hands upon. The teachers had no voice in the matter. Today, after sixteen years in the diocesan schools, with two intervals abroad for study, observation, contacts, and discussion on this difficult matter of teaching religion, my certainties and convictions have yielded way to doubt and diffidence.

In 1930, having spent two years away, at Washington and at Dublin, I asked the teachers to cooperate with me in defining the subject matter for each grade from Infants to Leaving Standard. From 1930 to 1934 I invited the teachers at our annual conference to read papers on the various aspects of the program, and sincerely welcomed criticisms. Unfortunately, the religious teachers are too gentle to use the pruning knife on their diocesan inspectors. Their criticisms were not definite and fundamental enough to help, even though they might hurt.

For the next conference, which takes place the last week in January, 1937, I have supplied different religious communities with detailed duties: this community is to discuss the program as outlined for children from 5 to 8 years—matter, method, teaching aids, and aims. All the teachers of these years will

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<sup>1</sup> Paper read at the All-Australia Catholic Education Congress held in Adelaide, 1936.

meet in a room, and, the doors being closed, will express their views in precise suggestions. I shall attend then, read the suggestions, discuss them, and then define the program for these years as the teachers have decided upon. In other rooms the teachers of 8 to 12 years; of 12 to 14 years; of 14 years plus: of the Junior examination, and of the Leaving examination will do likewise. We shall publish the result of this three days' conference in a new program of Christian Doctrine, which we hope will survive the annual conference for some years to come. To lead the discussion and give some point to constructive criticism, a community is preparing a paper for each of these study groups.

To minimize the share of the schools and teachers in the loss through leakage, I offer the following suggestions and comments:

1. *The Diocesan Inspector*.—You who are actively engaged in the field realize fully the great advantage it is to have had some professional training as a school-man. The belief that a Roman collar made a priest a school-man is dead in America, dying fast in the old lands, and in a critical condition within these shores. In the past, facilities for training were not so accessible as they are today. In the United States the future superintendent of schools devotes three years, after ordination, to the study of education, winning in most cases the Ph.D. On his return to his diocese he is sent to an active parish for a year or so, that he might learn the many difficulties of parochial work. I have often regretted not having had experience in a parish before I began to inspect schools. A year's campaigning for money is a splendid novitiate for the future diocesan inspector whose duties bring him into church schools, school halls, and many a makeshift for a classroom. A realization of how difficult and tiresome is the raising of parochial funds would change the impatient comment on the school buildings into words of understanding.

The serious responsibility of the diocesan inspector is that he influences the teaching of religion in every school. On his visit of inspection, his conduct of the examination colors all the teaching. The questions he asks are emphasized next year. You know, Reverend Fathers, that his questions are hardly uttered when, by that ingenious system of community Morse code, they are known in every classroom in the school, and the

news is being flashed to the other schools in charge of that order.

The easiest way to conduct an oral examination is to put hit-or-miss questions to the class. Catechism lends itself to this resource of the lazy inspector. Press the button of the answer, and back shoots the answer in the words of the Catechism. Mark the hits, and mark the misses, and then judge the class on such results.

To inspire the teachers and thus better the teaching is easily the first duty of the diocesan inspector. To test the knowledge of the pupils is necessary if the inspector would advise the teacher in what is needed in this class. The inspector cannot inspire unless he is receptive of new ideas, and encourages the teacher to continue any individual work begun. That can be done by showing an interest in the teacher's notebooks; prepared lecturettes; maps, charts, pictures in use; the books read and annotated—in short, by looking at the teacher's stock-in-trade with sympathetic and stimulating comment.

To stalk from the classroom in high dudgeon because the class has not answered your pet questions in the way you want them answered is but to parade one's foolish pride and self-conceit. Give the class a written exercise and sit down to chat with the teacher and learn the difficulties peculiar to this class in this school. Seeing all schools at work the inspector, like a bee flitting from flower to flower, can carry words of advice, encouragement, and guidance with him on his rounds. The teacher actively engaged all day in a classroom has more immediate contact and experience with children, and, consequently, he or she should be consulted and listened to with deference.

In the teaching of religion, as in education in general, there always have been two groups. The traditionalist group believes in the policy of "leave well alone." "What was good enough for our fathers is good enough for us." They can point to a satisfactory performance to their credit, and contrast those gains with the apparent failures of their more daring fellows. The experimentalist is willing to move out of the range of established assurances to try something new. Sympathy for the difficulties and failures of the experimentalist there must be if there is to be vital progress. The traditional preeminence of the Catechism is not accepted by this group. They claim that the memorized



knowledge of the Catechism is easiest to examine, and, therefore, in danger of being overestimated in testing the efficiency of teachers. The experimenter is willing to await the after-school years to reap the harvest of his sowing.

With which group will the inspector stand? What far-reaching effects on the teaching of religion in the schools of the diocese will flow from his attitude to this situation! May he side with both? I think he can acknowledge the fruits of the work of the traditionalist group, and then encourage them to admit the innovator among them. The experimenter must be recognized if we are to escape the doldrums of Catechism and Story recitations. Edison holds that it takes twenty-five years to get a new idea into the mind of the ordinary man. Consequently, we must light the candle of patience and guide our steps thereby.

2. *The Teachers.*—In facing the problem of leakage we must next consider the teachers. Are our religious communities really interested in the teaching of religion? Why do I ask such a question? Teaching is that high word, vocation, for the men and women who wear the livery of the teaching religious orders. Admitted; but this is why I direct your attention to the question. Last September we had an open forum night at a meeting of the Newman Society. The members present included freshmen, others some years at the university, while some were older graduates and professional people. Here are extracts of what was said: "In my time Christian Doctrine was often dropped for weeks, and then in preparation for the visit of the inspector we were crammed in it. I remember a teacher saying after such a visit: We have had enough of Christian Doctrine for a while; let us do some Latin this half hour." "There was only one teacher in my time who gave me the impression that he was interested in the teaching of religion. My other teachers drooped badly when they began to teach religion; only one gave me any inspiration."

A girl said: "I disliked the hush-hush attitude of the Sister who taught me religion in the Leaving classes. Those who swallowed everything the Sister said got on well. I was always in difficulties because I asked questions. I discontinued the questions because I saw how they worried my teacher, who had begun to suspect my orthodoxy."

I believe that the responsibility of the teachers in the loss

through leakage can be lessened through the careful application of these two remedies.

(a) *By keeping fit spiritually.*—The tangible measurable results of the public examinations is a material goal more pressing, more urgent, and more present to teachers than the unseen realities of spiritual rewards. Parents demand results. To hold their pupils high schools must get results. To the successful school in the public examinations comes swift recognition. The teachers are congratulated, comparisons are made, and the school purrs with satisfaction. A new advertisement is planned for the press in which the successes are exultingly displayed.

Do not for a moment imagine that I am belittling the fruits of efficient teaching. By no means, for I know too well the weight of its argument among outsiders. I paint a picture which to some of you will appear extravagant. That this undue pressure of examination results exists, no one denies.

For the conscientious teaching of religion there is no such reward or recognition. There is no publication of results, and no one pats the teacher on the back. Human as we are, we cannot offset the more insistent claims of the public examination on material grounds. To maintain an enthusiasm in the teaching of religion as intense as that which goads on the teacher ambitious for results demands from teachers that they renew themselves frequently, making the teaching of religion the subject of meditation, the object of prayer, and the proposition of religious exercises.

To close our ears to the knocking of the secular spirit which seeks admission to our hearts demands from us a keen spiritual realization of the nature of our vocation. For us the road to sanctity and the pathway that leads to the golden gates is the teaching of religion. Through retreats, meditation, the Mass, and devotions the teacher of religion must blow frequently on the drowsy coals, for otherwise enthusiasm becomes a fitful flame, and the teaching of religion suffers accordingly.

(b) *Teaching to think in Religion.*—On the natural plane I propose that the ideal of teaching to think in religion will so improve the quality of our teaching during the religion period that its effects will be seen in the lives of our pupils when the school doors close behind them.

Our Blessed Lord made men think. In the parables He set the minds of his audience thinking. Looking around Him, He saw the conditions of man's life, and through familiar illustrations He brought each man face to face with personal problems. Building on the ordinary affairs of man's life, He set the minds of men soaring up on a thought excursion.

Teaching to think in religion is the best preparation for life that we can give our youth. Ideas lead to action. Our conduct is the fruit of our actions as they are the blossoming of our thoughts. By teaching them to think in religion we make them "self-starters": they are able to stand on their own feet apart from any props of custom or environment. The child who has been encouraged to ask the why and wherefore of all he does, and sees done in Church, of all he studies in doctrine, liturgy, history, and practice, has begun to build within himself something that will last. To strive for this ideal demands time, patience, and a different attitude from teachers. We must be prepared to wait to see the fruits of our sowing in the after school years.

But is such a program possible? I think so; for I have attempted to translate it into practice, covering the religious doctrine prescribed from the Infant room up to the Leaving classes. The MSS. of *Teaching To Think in Religion* is in the printer's hands and will be available soon.

3. *The Subject Matter.*—The late G. K. Chesterton wrote in his delightful book on St. Francis of Assisi that this saint was a "lover of God." He meant that the love of the Person, Jesus Christ, was the magnet which drew Francis, rather than the thought of serving a cause.

It is true of us that any religion we possess we have caught from a person, our mother usually, or from an exceptional teacher. Because of this the teacher of religion must not be weighed down by a diocesan program, which gives no time for those inspirational talks, and exchange of ideas, that wear so well when the more formal teaching has vanished. Quality rather than quantity survives the after school years.

Big classes are a serious obstacle to the personal appeal so vital in the teaching of religion. The lower down one goes in the grades the smaller should be the classes. One can lecture to hundreds, but I doubt if one can teach a class over fifty. I in-

spected a class of 100 where the teacher became a policeman holding in check a herd of healthy boys.

As a means of reducing the pressure of over-crowded programs, I suggest that one day each week be devoted to the liturgy. In Perth we make that day Friday, because it is nearest to Sunday. That leaves but four periods for the rest of the program, and, realizing this, diocesan inspectors will prescribe less.

The liturgy is the most important organ of the ordinary teaching power of the Church. What shall we do on Friday's period?

(a) *The Mass*.—Begin with the Mass, for that is one of the things which are really important. The pupils who remain faithful to Sunday Mass will never be lost to the Church. The Mass deserves a bigger and more thoughtful place, a special part of the program, always asked for by the diocesan inspector. A textbook should be used. A knowledge of the parts of the Mass will beget an appreciation of it, and from that will come a deeper and more lasting devotion. In *Liturgy for the Classroom*<sup>1</sup> (pp. 30 to 36), I have outlined in detail a graded program on the Mass.

(b) *Follow the Liturgical Year*.—Prepare a calendar of the coming week with talks on the saints of that week by the pupils.

See the Gospel on a map, and then talk about Him. Omit the Epistles, which are much too difficult.

(c) *The why and wherefore ideal*.—Lead them to see the why of all they do in church, and also the explanation of the ceremonies in the administration of the Sacraments, especially Baptism, Confirmation, Extreme Unction.

(d) *An inspirational period*.—We should aim to make Friday's period the pleasantest one in the week, interesting and inspiring. To do this demands from teachers meditation, prayer, and preparation. As a boy I received much help from the inspirational talks given to us by the Christian Brothers. Encourage personal inquiries, discussion, and in the lower grades the doing hand and object lessons. Those teacher talks and pupils' questions provide an excellent occasion for correlation, which gathers together the various strings of Christian Doctrine, and sees them in action in the Mass and the Liturgy.

<sup>1</sup> *Liturgy for the Classroom*, J. T. McMahon. Pellegrini & Co., Sydney, 1934.

(e) *The ordinary prayers.*—I find the teaching of the ordinary prayers the weakest part of Christian Doctrine. They are just memory drills. The late Cardinal Gasparri recommends us to teach the origin, the aim, the wording, and the seasonal fitness of the church's prayers. I should like to see the prayers printed differently in our Catechism, v.g., the twelve articles of the Creed spaced out in statements would create a better impression on the children. There is a time for saying prayers, and let us have also a time to learn the prayers we say. We can show much of the Catechism in the ordinary prayers.

The Rosary is the ammunition belt which youth must wear if it is to defend successfully the citadel of chastity and purity. It needs much more teaching than we devote to it. Through picture, scriptural narrative, dramatization, and commentary the pupil's mind may be filled with sufficient matter for the brief meditation on each mystery. One decade, prefaced by a short talk, seems to me a better preparation for the after years than saying the five mysteries during which many yawn and stretch.

4. *A Leaving School Class.*—The boys and girls who leave our schools at the age of 14 years to seek employment need more attention than we have given them. It is very difficult to cater for them, because at 14 reason is only budding, their power of reflection is small, and they are an easy prey to the attacks, direct and indirect, which they meet in the new strange environment of working among the many who have never known a Catholic school. What can we do to prepare them for the shocks that are coming? Can we ignite a spark of enthusiasm that will remain alive until they are capable of reading intelligently? I propose the following suggestions for your consideration. (1) Wherever possible a separate class should be formed for those leaving school this year. When they are intermingled with pupils who are continuing on, we cannot single them out for special treatment. (2) With a separate class for those about to leave school, keeping our eyes on the after years, I should emphasize those practical things which must continue if they are to remain faithful; for instance, the ordinary prayers, explained and relearned, especially the Rosary as a daily devotion; Confession and Holy Communion to be thoroughly revised; a big place to the Mass with plenty of practice on the Sunday Missal; the

three Sacraments of Baptism, Matrimony, and Extreme Unction; read through one of the Gospels; bring the diocesan paper into class each week, read extracts from it, and do everything that may lead the children to take to it, for, if they do, the parents, for no higher motive than peace in the home, will have to buy it. The C.T.S. pamphlets in the hands of the pupils may also succeed in fostering the reading habit.

For the pupils who go on for the Junior and Leaving classes we can do much more.

I think that the raising of the school age is going to help us considerably. Raising the school age gives a period of three years, from 12 to 15, and for these years we can plan a special program to act as a shock absorber in the years immediately following school days.

5. *Link Parish School and Parish Church.*—I recall a remark made to me by Archbishop Sheehan, namely, that "a priest should teach the Catechism with his vestments on." During my annual tour of inspection I have found most satisfaction in the schools enjoying the regular visitation of the parochial priests. The priests in their weekly visits may not follow the diocesan program. Their instructions—of course I refer to the priests who prepare for these visits—remain with the children. The priest is *the* teacher of religion, and when he does it with his vestments on his sowing must yield a good harvest. Through that visitation of the priest, the parish church and the parish school are brought more closely together, pupils are given opportunities to do something for the parish, the girls helping with the altars, and the boys can be busy on the grounds. The school children may be responsible for posting up each week the calendar from which the people mark their missals. City schools should be made conscious of the problem of the children in the out backs, and directed in helping the diocesan Religious Vacation Schools.<sup>2</sup> Junior guilds in the Sacred Heart Sodality and Holy Name Society should begin within the school.

6. *Pool our Treasures.*—I make a final plea that our Catholic schools should pool their treasures. It often happens that there

<sup>2</sup> Cf. *The Child in the Bush*, J. T. McMahon; Pellegrini & Co., Sydney, 1936—for a detailed account of the scheme which caters for country children in the vast area of Western Australia.



is an exceptional teacher in one of the grades. Then why not invite other teachers to come and observe the work done? New maps, good pictures, helpful books have come to one school, why not inform the other teachers and invite them along to see the latest additions? Jealousy and pettiness are abhorrent among religious teachers. Competition is a laudable thing, but let us keep the teaching of religion free from it, and let us be big enough and generous enough to share our gifts and help each other to help our children to draw nearer to Him who said to us "Suffer them to come to me."

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## THE FRESHMAN RELIGION PLACEMENT TEST

In the fall of 1934 a Religion Placement Test for college freshmen was given to the entering classes at St. Mary-of-the-Woods College, Indiana; St. Edward's University, Austin, Texas; Portland University, Oregon; St. Mary's College, Notre Dame; and the University of Notre Dame. In the fall of 1935, a second test, formulated by the Freshman Religion Committee of St. Mary-of-the-Woods College, was made available in mimeographed form by the Department of Education of the University of Notre Dame, through announcements in *The Journal of Religious Instruction*, to all Catholic colleges. It was used by some thirty-odd colleges distributed east and west from Boston, Massachusetts, to Portland, Oregon, and north and south from Duluth, Minnesota, to San Antonio, Texas. Scores on this test with the number of years each student had spent in Catholic schools were received from twenty-five institutions, totalling 1851. Institutions were ranked from 1 to 25 according to their median scores, the institution with the highest median score carrying number 1, the lowest, number 25. When reporting the outcome of the test, each institution was informed only of its own number. The possible score on the test was 202. The highest score received by any student in any institution was 171, and the lowest, 13, giving a range of 158. The highest median score was 138, the lowest, 67.6.

### I. THE 1936 RELIGION PLACEMENT TEST

The wide interest aroused by the 1935 test gave assurance that if the study were continued a generous response would be made by the colleges. Accordingly, the 1935 test was revised. All items were studied from the point of view of validity and reliability, and those items having little or no discriminatory value were eliminated. The 1935 test with 202 items was too long to be given in an ordinary class period of fifty minutes so the new test was reduced to 152 items. Some of the items were recast in form, new ones were added, and a scoring card was prepared to reduce the labor of administering the test. A publisher<sup>1</sup> was interested in the project, and the 1936 edition, printed instead of

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<sup>1</sup> Bruce Publishing Company, Milwaukee, Wis.

TABLE I.—*Distribution of High Scores, Low Scores, Ranges, and Medians*

<i>Institution Rank</i>	<i>Number of Scores</i>	<i>High Score</i>	<i>Low Score</i>	<i>Range</i>	<i>Median</i>
1.	102	144	77	67	117
2.	29	139	79	60	116
3.	28	145	64	81	112
4.	27	130	72	58	99
5.	31	134	72	62	98
6.	62	146	31	115	96
7.5	35	123	35	88	95
7.5	45	128	30	98	95
9.	28	124	38	86	94.5
11.	63	144	41	103	91
11.	128	138	40	98	91
11.	66	140	33	107	91
13.	87	133	14	119	88
14.	158	138	11	127	85
15.	111	135	25	110	84
16.5	54	127	37	90	82
16.5	531	136	20	116	82
18.	103	138	25	113	81
19.	32	122	45	77	80.5
20.	87	137	35	102	80
21.	18	115	19	96	79
22.	43	125	34	91	78
23.	57	129	29	100	75
25.	87	130	31	99	74
25.	117	135	16	119	74
25.	89	138	39	99	74
27.	34	123	33	90	73.5
28.5	75	141	19	122	73
28.5	86	136	21	115	73
30.	92	131	32	109	71.5
31.	115	126	12	114	70
32.	37	121	34	87	67
33.	22	115	41	74	66.5
34.	103	133	20	113	63
35.	51	120	21	99	58
36.	115	132	5	127	51
Entire group	2948	146	5	141	82.8

The median score of the entire distribution is 82.8

mimeographed, was sold at the cost of printing, \$1.00 for a set of 40 tests, including the scoring card and tabulation sheets. Seven thousand of these tests were distributed to more than seventy institutions. Almost three thousand scores were reported by thirty-six institutions. The institutions reporting were ranked according to their median scores as given in Table I (above). The highest score obtained by any student was 146 out of a possible 152, and the lowest score reported was 5, giving a range of 141. The median score for the entire distribution was 82.8.

The chief interest in the outcome of the test is, no doubt, the

TABLE II.—*Frequency Distribution and Medians According to the Various Number of Years Spent in Catholic Schools*

	Step-interval 10 points							
	Frequencies for the numbers of years indicated							
Distribution	12	11-9	8	7-5	4	3-1	0	Totals
141-150	6	1	0	1	0	0	1	9
131-140	34	20	4	2	3	2	1	66
121-130	78	25	5	6	2	3	6	125
111-120	155	54	13	9	8	8	6	253
101-110	141	58	20	28	14	5	11	277
91-100	215	76	44	48	14	13	17	427
81- 90	169	70	54	34	13	18	31	387
71- 80	126	48	68	46	16	31	51	386
61- 70	91	34	57	42	11	34	61	330
51- 60	34	25	36	42	8	33	95	273
41- 50	16	7	19	15	11	23	104	195
31- 40	4	2	14	8	5	20	89	142
21- 30	1	0	1	3	4	5	45	59
11- 20	0	0	1	2	0	0	13	16
1- 10	0	0	0	1	0	0	2	3
Totals	1070	420	336	287	109	195	531	2948
Medians	95.37	94.15	76.88	77.63	80.68	65.85	52.31	82.8

relationship between number of years spent in Catholic schools and score on the test. This is given in Table II (above). As would be expected, students who had received twelve years of training in Catholic schools were far above those who had received no Catholic school training, with medians of 95.37 and 52.31, respectively. It is of some interest to note, however, that students with only four years of Catholic school training have a higher median, 80.68, than the group with eight years of Catholic school training, 76.88. What is the explanation of this? Table III (page 277) gives the scores of students with three or four years of Catholic high school training with no Catholic elementary school training, and students with eight years of Catholic elementary school training with no Catholic high school training. The median of the high school group is surprisingly high, 88.35, in comparison with the median of the elementary school group, 74.32. Apparently the presence of most of these 101 students with three or four years of Catholic high school training and no elementary school training, in the four-year group as given in Table II, accounts for the high median, 80.68, in comparison with those students with eight years of Catholic school training, whose median is 76.88.

Are we to conclude from the fact that students with Catholic high school training and no Catholic elementary school training

TABLE III.—*Frequency Distribution and Medians of Students Having 3 or 4 Years in Catholic High School and 0 Years in Catholic Elementary School and Students Having 8 Years in Catholic Elementary School and 0 Years in Catholic High School*

Students having 3 or 4 years in C.H.S.	Students having 8 years in C. E. S.
High Score ..... 136	High Score ..... 138
Low Score ..... 23	Low Score ..... 17
Range ..... 113	Range ..... 121
Total number of students..... 101	Total number of students..... 266

Step-interval      10 points

Distribution	Frequency 3 or 4 years C. H. S.	Frequency 8 years C. E. S.
133-142	2	1
123-132	1	2
113-122	6	4
103-112	13	16
93-102	22	22
83- 92	14	42
73- 82	16	53
63- 72	13	51
53- 62	4	39
43- 52	6	19
33- 42	2	13
23- 32	2	3
13- 22	0	1
Medians	88.35	74.32

have a much higher median (88.35) than those with eight years of Catholic elementary school training and no high school training (74.32), that every year spent in a Catholic high school is worth more than two years in a Catholic elementary school from the point of view of deepening the religious life of those concerned? We doubt that any such generalization is warranted even if it were granted that these 367 students whose performance is given in Table III were an adequate sampling of the group. Two factors explaining this superior performance of the high school group should be kept in mind: first, the high school students were more mature when they received their Catholic school training, and would therefore be expected to derive greater profit therefrom; and second, it must be remembered that the elementary school group had four years in which to forget what they had learned during their elementary school training. Granting that they had forgotten much concerning their religion, which would have helped them perform better on a test, it does not follow that they have lost the attitude of religious reverence and devotion which may have been instilled into them during their

TABLE IV.—*Listing of Medians of Men's, Women's and Co-Educational Institutions*

WOMEN'S COLLEGES		MEN'S COLLEGES		CO-EDUCATIONAL INSTITUTIONS	
	<i>Median</i>		<i>Median</i>		<i>Median</i>
1	117	1	112	1	82
2	116	2	91	2	82
3	99	3	88	3	81
4	98	4	85		
5	96	5	79		
6	95	6	74		
7	95	7	74		
8	94.5	8	73.5		
9	91	9	73		
10	91	10	71.5		
11	84	11	70		
12	80.5	12	66.5		
13	80	13	58		
14	78	14	51		
15	75				
16	74				
17	73				
18	67				
19	63				

eight years of Catholic elementary school training. But attitudes are the prime determiners of conduct, and a test of religious knowledge is no adequate measure of attitudes.

Table IV (above), giving the medians of the men's and women's colleges and co-educational institutions, merits some comment. In the first place, it must be remembered that this test is in no sense a test of the work being done in our collegiate institutions. Rather, it is a measure of the kind of material that comes to our colleges in the fall with each entering freshman class. The one high score among the men's institutions (112) was obtained by a selected group of religious and seminarians. Excluding this top score, the median of the medians of the thirteen remaining institutions for men is 73.5, while the median of the medians of the institutions for women is 91, which is identical with the highest median of the institutions for men. All three co-educational institutions have medians slightly below the median of the entire distribution, 82.8. How does it happen that students entering our women's colleges have so much more religious knowledge, as measured by this test, than students entering our men's institutions? Shall we say that it is just another bit of evidence confirming the appropriateness of the phrase "the devout sex," revealing that the greater attraction



religion has for mature women over men is just as true for high school girls in contrast with boys. Altogether apart from vague theorizing of this kind, there is one fact which undoubtedly is part explanation of the noteworthy difference in the median scores of the men's and women's colleges; namely this: according to the 1936 report of the National Catholic Welfare Conference, 49.4 per cent of the men and 35.4 per cent of the women entering Catholic colleges in September, 1934, as freshmen were from public high schools. If the same ratio held for entering students in 1936, it would offer part explanation, at least, of this wide difference in performance on the test by the two groups.

## II. IMPROVING COLLEGE INSTRUCTION IN RELIGION

The purpose of administering a Religion Placement Test is, of course, to make some contribution towards improving instruction in religion. The findings on the 1936 Test have made one thing quite evident; namely, the inadvisability of sectioning classes in religion on the basis of previous Catholic school training. In two colleges the students making the highest scores, 145 and 130, had had *no previous training* in either a Catholic elementary school or a Catholic high school!

It is evident further that the prime purpose of the test, to discover students woefully deficient in knowledge of their religion the first day classes begin (or before classes begin, if the test is administered as part of a freshman week program), is adequately served. With the test used for this purpose, special coaching classes can be set up for these students in which they can be drilled in the fundamentals of religion through the catechism and in daily prayers. In the large institutions, numbering their freshmen by the hundreds, the blank on the cover page of the test will disclose the presence of students who have not yet made their first Holy Communion or been confirmed, as well as give the number of years each student has spent in a Catholic elementary or high school. This same information, gathered at registration, may be in the Dean's Office, but the danger is that it may remain there without being used. The test puts this information in the hands of each teacher concerning all the students in his several classes. With this as a background, he is in strategic position to adapt his instruction to the needs of the students before him and make provisions for special help

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1	117	1	112	1	82
2	116	2	91	2	82
3	99	3	88	3	81
4	98	4	85		
5	96	5	79		
6	95	6	74		
7	95	7	74		
8	94.5	8	73.5		
9	91	9	73		
10	91	10	71.5		
11	84	11	70		
12	80.5	12	66.5		
13	80	13	58		
14	78	14	51		
15	75				
16	74				
17	73				
18	67				
19	63				

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in the case of those students who need such assistance. It is planned to have a second form of the test available for September, 1937, and then students in these special classes can be given a second test at the end of the training period in fundamentals, to determine to what extent they have made good the deficiency revealed by the first test.

In those institutions setting up a special class for high scoring students, the Placement Test should be supplemented by a college aptitude test such as the Psychological Examination of the American Council on Education; and only students scoring high on both tests should be admitted to these sections. The syllabus for such a class, with its highly selected group of students, should be of such quality that the course may be called "Theology," and it should be conducted in a manner that will call forth the best efforts of the students following it. This is in line with the appeals which have been made in *America* and the *Commonweal*, and more recently in *The Journal of Religious Instruction* for Theology for the Laymen.

Now the urgent needs for the middle group of students in the lower biennium (freshman and sophomore years) are first, a syllabus covering the work of these two years, giving a survey of the whole field of religion, including dogma, moral, worship (the sacraments) and apologetics, and second, a general examination to be given at the end of the sophomore year, satisfactory performance on which will be a requirement for graduation. If a student fails to pass this examination at the end of his sophomore year, he should be obliged to take it a second time at the end of the junior year; and, should he fail again, he should have the same obligation at the end of his senior year, failing in which he would not be graduated.

Some colleges seem to think they must teach religion as a required course up to the very day of graduation, at which time the average student is twenty-two years old. No Catholic country in the world has ever enforced such a requirement. In Europe students enter the university at about twenty years of age. In the United States at the same age they enter the junior year of college, now recognized as the beginning of higher education. In Europe there is no obligation compelling students to study religion beyond the completion of secondary education. We feel the same situation should prevail in this country. This

means that with the completion of the sophomore year of college, further study of religion should be a matter of choice for students, provided they have given satisfactory performance on a general examination.

But though there should be no compulsion upon students to study religion after passing this general examination, there should be generous opportunity for those students in whom an intellectual interest in this field of knowledge has been awakened, to study Theology. The Catholic college which makes such provision for laymen and laywomen will be doing a much better piece of work for the development of a rich Catholic lay intellectual life, working with a small group of interested students, than an institution which requires all students to continue the study beyond the sophomore year. Many students after fourteen years of formal instruction in Catholic schools (8 elementary, 4 high school and 2 college) have reached the point of intellectual saturation as far as formal instruction in religion is concerned. To compel them to continue beyond this point may have serious consequences. Even if growth in knowledge continues in spite of their unfavorable mind-set, we must anticipate that in the case of some, instead of a deepened love and increased devotion to living their religion, there will develop positive antipathy towards it.

But with the group in whom an intellectual interest has been awakened, here is where great good can be accomplished for the Church. For them free electives should be available; for example, a year in the Bible, first semester, Old Testament, and second semester, New Testament, with emphasis on the life of Christ and St. Paul's Epistles. The practice of frequent and daily Communion might well be backed by a thorough course in the dogma of the Eucharist. The philosophies of asceticism and mysticism offer wonderful opportunities to the adequately prepared instructor to deepen the Catholic life of students electing such courses. Actually, there is no reason why students should not major in Theology during the upper biennium, the same as they major in any field of knowledge. This is in conformity with Newman's thought in the first four discourses of *The Idea of a University*, notably Discourse II, Theology a Branch of Knowledge.

Most of our Catholic colleges have reason to be proud of the

notable record they have made in developing what we may call the *inspirational* phase of religion in the lives of students, meaning by this participation in worship and reception of the sacraments. Just now the emphasis is upon the *practical* phase, through the various forms of Catholic Action that are being promoted. It is the *instructional* phase that has undergone the least development. This is all the more surprising when we consider that this phase is where the college should be supreme. After all, the college is an intellectual agency. It is not the parish; it is not the family nor the neighborhood in which these young people are going to live. It is an institution for the education of young men and young women, and as such its primary concern is instruction. Catholic Action is now playing a prominent role in the leisure time activities of Catholic college students. This is all to the good, and it should be encouraged. But activities of this type are not the *essential* functions of the college. They are *instrumental*, to use Newman's term. They are ways in which the college can help the Church perform *its* function, the sanctification of souls. But no college can furnish students actual experience in solving the practical problems of community living in the way that life after college (coming all too soon) will furnish it. The essential function of the college is the intellectual cultivation of its students, and religious knowledge should play a vital part in that process.

Tests of religious knowledge must be perfected to measure the outcomes of religious instruction in order that we may adapt teaching procedures to student needs. The Religion Placement Test is a beginning in this direction. We now need a general examination which will measure students' knowledge of their religion with sufficient accuracy to justify sending them into the world as products of the Catholic college, prepared to give a reasonable account of the faith that is in them. This examination should be brought out in a new form each year and made available to all the colleges of the country. This is an enormous task and would require a staff of workers carrying on through the entire school year. Would it be practical to set up a committee, representing different institutions, to carry on this work? This does not seem likely. The practical plan would be for one institution to undertake the work, setting apart men for this purpose who could receive help and guidance from an advisory



committee representing the Catholic colleges of the country. Making the Placement Test available to colleges is only a beginning. From the reception given this test, however (the first available to the colleges of the country), we feel a step has been taken in the right direction. The need now is for carefully prepared course syllabi and adequate general examinations that will measure with some degree of validity and reliability the progress of students using these syllabi or texts by other authors.

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## AIMS IN ARITHMETIC

In tracing the evolution of the arithmetic curriculum in the elementary school of the United States, it has been noted that in every period content and methods have depended almost exclusively on the aims of teaching. Arithmetic in the schools of the sixteenth and seventeenth centuries was taught for the twofold purpose of utility and discipline. The utilitarian aims, however, predominated at that time and commercial arithmetic developed rapidly. With the expansion of the ideas of Pestalozzi and Colburn in the nineteenth century, both aims were again recognized until about 1880, when Joseph Ray and other misunderstanding Pestalozzian devotees completely abandoned the practical purpose of arithmetic and emphasized only its disciplinary value. Within a short period of time, the disciplinary aim became so grossly exaggerated that the study of arithmetic became a sort of panacea for immature judgment, erroneous reasoning, and weakness of will. Through the study of arithmetic the mind was supposed to become charged with a mental energy which could be transferred to various other unrelated situations. Mastery gained in this study was regarded as mastery operating in full elsewhere. The extremists carried the theory so far as to maintain that the more a pupil disliked arithmetic the more beneficial it was for both mind and soul. The theory of mental discipline, accepted as it was in the last quarter of the nineteenth century, made arithmetic the subject of most importance in the school curriculum. It also defended and tended to perpetuate every obsolete, unimportant, and wasteful practice in the teaching of that subject.

The twentieth century witnessed a decided reaction against the disciplinary value of arithmetic. From 1890 to 1919 the trend was rather in favor of the practical or utilitarian purpose of the subject. Arithmetical instruction was, at that time, to be based on the needs of the man in the street; those of the scholar and professional man were entirely disregarded. Numerous investigations were made for the purpose of ascertaining the essentials needed in the common business affairs of life. Subject matter was gradually reduced and methods of teaching favored drill.

The World War, however, brought about changes in the field of education. Social efficiency has become the goal in practically

every subject in the curriculum. The principle of business, or practical utility, characteristic of the preceding period gave place to a broader objective known as social utilitarianism. Even arithmetic has come to be regarded as more than a tool subject whereby man learns to compute for the purpose of business. Wilson and the reductionists are still agitating for the elimination of what they term "useless subject matter" in the curriculum. Judd, Myers, Knight, and other farseeing individuals are opposing the theory of social utility as the sole basis for curriculum construction, so that, at the present time, arithmetic objectives and practice are neither well defined nor adequate.

No one aim, mentioned thus far, is in itself sufficient. Arithmetic is more than a disciplinary study; it functions in situations other than those of the common business affairs of life. It is a subject of inestimable value from the disciplinary standpoint, as well as from the practical and social standpoints. All three functions of arithmetic must, therefore, be recognized and provided for in the teaching of the subject. A careful examination of the topics advocated for elimination should be made in the light of all the values that arithmetic can offer.

Although practical utility deserves a place as one of the objectives to be attained in arithmetic, it cannot justify itself as the only aim. The reports of Wilson and the reductionists would lead one to believe that the arithmetical needs of the average citizen are practically limited to the processes involved in buying and selling. Were this the case, there would indeed be very little arithmetic to teach, for the business transactions of the ordinary person call for little more than a rudimentary knowledge of a few simple denominate numbers, addition, subtraction, multiplication, and division of integers and common fractions. Such simple sale transactions assuredly do not constitute the whole of arithmetic. Teachers and curriculum makers must also keep in mind the richer and deeper implications of arithmetical thinking and strive to develop them at least in some degree in those pupils who have the ability to grasp them.

The studies and the investigations which have led to the recognition of utility as the important objective in the teaching of arithmetic have, for the most part, been limited, brief, and inconclusive. The reductionists have attempted to determine the needs of our complex social life by averaging the practice of

certain sections of the country. They have apparently failed to realize that most persons confronted by an investigator or a questionnaire do not generally give an accurate account of the life situations in which they actually use number. Very few individuals are themselves scarcely aware of their manifold usage of arithmetic; others refrain from divulging the family or personal affairs which may necessarily be involved in such reports (2).

Even if these investigations could be relied upon as representative of current practice, the reductionists would not be justified in judging the future needs of society on such a basis, for it considers only what men of today know and do, not what they *ought* to know and do. Are there not, perhaps, many numerical ideas not being used at present simply because we know not *how* to use them?

In limiting the arithmetic curriculum to the minimum essentials, no account is being given to those things that make life fuller, richer, and more fruitful; it is indeed a subordination of value to mere usage. Moreover, the restriction of arithmetic objectives to the acquisition of mere computational skill, such as is needed in the business of buying and selling, is an indication of ignorance regarding the true nature of learning, for, in the full sense of the term, learning concerns itself also with those other important modes of human behavior commonly known as habits, ideals, attitudes, and appreciations. No subject justifies its place in the curriculum of the elementary school unless it produces all of these outcomes. If pupils are to be adequately prepared for life, the school must give them something more than the mere mastery of skills.

Efficiency in any walk of life implies "maximum accomplishment with minimum waste," hence the need for speed, accuracy, and persistent effort. Arithmetic, because of its structure, content, and method, offers a rich field for the development of these habits. In the modern school with its elaborate curriculum there is a tendency to over-emphasize speed at the expense of accuracy, with the consequence that careless, slipshod, and inaccurate habits of work are being encouraged. Speed and economy of time are indeed very worthy of attention in the study of arithmetic, but they must always be coupled with accuracy and cau-

tion. The pupil must be impressed with the fact that reliable and exact results are of prime importance not only in the study of arithmetic but also in the success of life; that it is *not* so much a matter of the speed with which a man achieves, but *what* he achieves that counts. In the study of arithmetic we seek an absolute accuracy of operation that differs from the kind of accuracy sought in any other subject in the elementary school. The very fact that the child must in every arithmetic problem seek results so exact as to stand every possible test is almost bound to raise his standards of accuracy in other lines as well. Thus, the study of arithmetic can do much to arouse in the pupil a desire to attain perfect and absolutely accurate standards of work and to develop an attitude of intolerance and dissatisfaction towards vague, hazy, and uncertain results.

Another problem of the school is to make provision whereby the pupil learns not only how to compute but also how to appreciate the worth of arithmetic in human life. Such appreciation may be developed by providing the pupil with opportunities to use number in many life situations, and by aiding him in gaining insight into the important rôle played by this subject in human affairs in general. It is probably because of the fact that arithmetic is so commonplace that most persons fail to appreciate it. As in the case of all things familiar, there is often a tendency to regard the study of number with a certain "flavor of contempt." The child should be led to see that arithmetic is one of the fundamental institutions of civilization; an institution which is not material and tangible, but which is, nevertheless, of great influence in guiding human thought (3).

The formation of desirable or undesirable habits depends largely upon one's attitude of mind. Attitudes play so vital and important a rôle in determining the conduct of an individual that no phase of education or no subject in the curriculum can afford to disregard them. In arithmetic, then, as in every other branch of instruction, certain attitudes will inevitably develop. As the pupil grows in number ideas, he develops either a taste or a dislike for them, depending upon the emotional reaction experienced in the process of learning. This fact demands careful, intelligent, and efficient methods of teaching arithmetic. Only when the child fully realizes and understands the meaning

of number, can he employ and enjoy it in any of its applications. Mechanical training in computation and in the manipulation of figures is almost sure to result in a hostile attitude towards all arithmetic, while the development of reasoning and clear number concepts and relationships leads to a more wholesome, even pleasurable feeling towards the subject; hence, together with computation, must be developed that fine intimate feeling for number which provides for something deeper than the exertion of effort in order to obtain the correct answer. That something deeper deals with the pupil's method of attack and procedure; it involves not only a way of looking at problems in arithmetic but also a way of looking at problems in life.

The process of socialization and humanization that has within recent years affected arithmetic as well as every other subject in the school, has also tended to eliminate all real effort on the part of the pupil. Difficulties have either been completely removed or "sugar-coated" to such an extent that an impoverished curriculum, soft methods of pedagogy, and meagre achievement have been the result. We are apparently rearing a generation that will have no adequate conception of what real arithmetic means.

Although the doctrine of formal discipline is no longer acceptable as a psychologically sound argument for the study of any subject, that does not mean that a careful application to any school subject does not give a valuable mental training, nor that arithmetic does not give a particular mental discipline not given in the same degree by any other subject in the curriculum of the elementary school. The fact that arithmetic possesses a mode of thought peculiar to itself and one which is not found in any other subject cannot be easily disputed. Arithmetic has a definiteness, and the results sought have an absoluteness, which make it a study unsurpassed in the mental training it affords. The subject is so exact in its statements and demands that only clear, concise thinking can bring about desirable results. Order, precision, and accuracy characterize the thinking demanded in the study of arithmetic; it is, therefore, more than any other subject in the elementary school, a means of developing in the pupil that power of thought and concentration which, after all, is of the utmost importance for the whole program of education.



This is particularly true in problem-solving, which, if properly taught, makes evident to the pupil the necessity of centering attention on the wording of the problem in order to realize what is given and what is required. Each successive process depends upon the preceding one, hence the pupil readily sees the need of careful reading and accurate reasoning. Problem-solving thus becomes an important factor in training the pupil to be cautious and logical in his reasoning. It teaches the child to analyze, synthesize, and generalize; in other words, arithmetic which is a "science of problems" aids the pupils in developing that mental grasp and analytic vision so essential to intelligent living. Success in life requires not only the power to think but also the habit of thinking. An individual with mental grasp of the right kind is able to size up situations, to analyze, to compare, and to synthesize given facts. New situations in life can be met successfully only by the exercise of the higher powers of thinking and reasoning.

It must of course be admitted that many pupils do not derive as much mental profit as they should from the study of arithmetic. This is due not to the subject itself, but rather to condensed curricular content and poor methods of teaching founded on a false mechanistic psychology which views habits and skills as the major outcomes of all learning. Too much time has been spent on the teaching of processes in isolation without any regard for their practical applications. Pupils have mastered the ability to compute, but not the ability to *think*. They are able to find answers to abstract examples, but they prove utter failures when confronted with these same processes in normal life situations. Mere repetition of examples in a process in no way develops the capability of applying number as it is used in life. The majority of pupils have not, therefore, been properly trained in arithmetic in general and in problem-solving in particular. The usual method of procedure in this last-mentioned phase of numerical study consists of fitting problems to certain analytic forms, or to types which have received constant drill. Few actually rationalize, and, independent of memory, attempt to discover the thought relations involved. Consequently, few obtain from the study of arithmetic all of its inherent functional values.

To attempt to develop the above-mentioned habits, skills, atti-

tudes, and appreciations through the teaching of abstract number alone, is not only hopeless, but positively worthless. Number must do more than function as a mental process; it must above all function in real life. Arithmetic has come down to us as a part of the social inheritance of the past; the school must, therefore, not only make transmission possible but also see to it that the subject continues to make vital contributions to the intelligent understanding and appreciation of the quantitative aspects of life. Business consumption, production, government, and social relations must all be included in the study of arithmetic. In no other subject of the elementary school is there so much opportunity for developing an understanding of the real meaning and significance of our monetary and taxing systems, of banking and insurance, profit, loss, investments, and similar phases of social life. Without these functional ideas of number, our modern civilization would be completely impossible. Briefly indicating some of the disasters inevitably resulting from the loss of numerical ideas in the modern world, David E. Smith says:

"Everything in the whole world would slow down, and every large concern would close until it could replace its accounts, its statistical material, its formulas for work, its measures, its tables, and its computing machinery. Every ship on the seven seas would be stricken with blindness, and would wallow hopelessly, awaiting the probable starvation of its human burden. Not a rivet would be driven in a sky-scraper in New York City because steel girders would have lost their numbers; Wall Street would close its portals; the engineering world would awaken tomorrow morning to a living death; the mines would shut down; and trade would relapse to a condition of barter as in the days of savagery" (6).

If the applications of arithmetic mean so much to the preservation and progress of society, then the school must, both in its content and methods, make provision for arithmetical instruction of this type. The manipulation of number ideas in the abstract undoubtedly strengthens the powers of reason and concentration and develops certain desirable habits and skills, but, unless the individual can put his knowledge of number into actual use, unless he can make his number ideas function in real life situations, they are valueless. This implies the need of a broad curriculum in arithmetic. Mere essentials, based on common usage,

will not and cannot provide such training. It is not necessary nor even desirable that every obsolete topic and practice should be retained in the teaching of arithmetic, but many of the proposals for the elimination of subject matter made by the reductionists are an injustice to arithmetic itself, to the individual, and to society in general. Such topics, for example, as foreign money, ratio, proportion, longitude and time, cases two and three in percentage, fractions with large denominators, and the metric system have a social value that the school cannot afford to overlook. Such topics will perhaps not occur in the common business affairs of life, for they concern meaning rather than mere mechanical skill, neither may they be essential for problem solving, but for an understanding and appreciation of the terms and number ideas encountered in current literature and in the conversations of well-informed persons they have a very definite value. To deprive the pupil of knowledge of these things is to impoverish his thinking as well as to advocate a "cheap, threadbare" sort of education.

The aims and objectives to be attained in the teaching of arithmetic are legion; only the most ambitious would attempt to discuss them all. We have limited them to three: the practical, the social, and the disciplinary. Those who have given the matter sufficient thought will undoubtedly agree that in the teaching of this important subject, no *one* objective is all-embracing. Although the doctrine of formal discipline as conceived in the nineteenth century is no longer countenanced in the field of educational psychology, it must, nevertheless, be admitted that there is in the study of number a certain well-defined disciplinary value. Arithmetic is an exact science, and as such it has a peculiar psychological function far more basic and significant than is generally recognized. At the same time the subject forms so very vital a part of man's business and social life that utility in both must necessarily be considered.

The realization of these objectives is a matter both of method and of content. The school of today must strive to maintain the proper balance between theory and practice. Mental discipline can be obtained from problems of a practical and social nature; thus the practical must concede to the disciplinary by having its processes clearly understood and by developing reason

at every step. The disciplinary must be made to concede to the practical by the selection of topics from business and social usage, and by the encouragement of interest in the quantitative aspects of life.

From the first to the last year of the elementary school, number concepts must, therefore, be developed with richness, completeness, and breadth of application. Reducing the arithmetic curriculum and postponing instruction therein until the third or fourth year makes impossible the attainment of all the goals mentioned above. Undoubtedly, courses of study in arithmetic must be modified from time to time in keeping with circumstances, but we cannot afford to lose sight of the deeper values. As Charles H. Judd has so tersely indicated, curriculum makers should not fail to recognize the fact that the curriculum is made for the purpose of training minds, not for the purpose of reflecting the immediate needs of practical living. The demand of the reductionists must, therefore, be met by a strong counter-demand for a more rational understanding of the place of number in the world of ideas (4).

Many of the arguments for the elimination of subject matter in arithmetic are, of course, based on the fact that the elementary school is attempting to teach too much, and as a result is accomplishing nothing. This is indeed a very just and well-grounded criticism, but the fault lies not with arithmetic; rather is it due to a generally overcrowded and over-enriched curriculum which tends to interfere with the very ends of education itself. Most of our pupils today learn a smattering of many things, but master nothing. They get very little of the mental training which is in reality one of the important things in education. The educated man is the *thinking man*. Human beings cannot be taught to think unless they are placed in situations requiring thought. Some school subjects are more effective than others in providing such training; since number is one of these, it deserves ample attention throughout the entire elementary school. The true worth of arithmetic can be realized only when the subject is studied "hard enough, long enough, and completely enough to obtain from it all of its educational worth."

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## THE DAILY REPORT, AN ANSWER TO A TEACHER'S DIFFICULTIES

Vocational Guidance and Spirit Banners—each has its separate function in the high-school curriculum and in the administration of every school, particularly in schools as conducted by the Brothers of Mary, or, for that matter, by any teaching organization, whether Catholic or not. Vocational Guidance, the result of information uncovered or discovered by means of tests of various abilities and tendencies of students, helps the individual to choose his career, his life-work. For a school, particularly a Catholic school, to neglect this all-important preparation for the after-school life, would be criminal. The Spirit Banner, as a motive-force for the extra-curricular participation throughout the school, as a means of creating a spirited and healthy rivalry between classes, or home-rooms, if the school is organized on that plan, also fills a very crying need in the everyday school-life of the child. A keener knowledge of the school's purpose in the pupil's regard is instilled in the child, and school spirit, so often stated as an objective by the editors of the high-school newspaper, is given an opportunity to grow to full fruition.

Efficiency experts have told us in the past, and will continue to tell us in the future, no doubt, that the most important element in keeping a machine "well oiled," or an organization functioning in the manner in which the founders have idealized it, is proper checkup, much in the same manner in which the various parts of the automobile are checked at the up-to-date oil stations which dot the land. Without attempting to pose as an educational efficiency expert, I beg leave to propose, on a large scale for administrators in a high school, and on a smaller scale, or in a more limited way for individual teachers, or once again, on a cooperative basis between administrator and course or home-room teacher, a daily report, or daily checkup, a system found to have worked wonders at our school during the course of the last month.

Here at Central Catholic High in San Antonio we have some 400 high school pupils distributed in divisions as follows: Seniors, 76; Juniors, 69; Sophomores, 115; Freshmen, 135. After the reports were read to the students by the principal at the end



of November it was deemed urgent that closer follow-up was necessary to help students to do better in the coming month, who in the past month were achieving poorly. After some consideration of the question, light was shed upon the point when, in poring through the supply of stationery in the registrar's office, a Daily Report, used some three or four years ago, was discovered. Immediately it was pressed into service. This slip was then used for three seniors, sixteen juniors, twenty-six sophomores and eighteen freshmen, who had received failing grades in two or more subjects during the course of the month of November. Sixty-three students to check on daily through the central office of the vice-principal was deemed a sufficient number without reaching down into the list of students who had failed in one subject. This checking we contemplated during the month of January.<sup>1</sup>

## DAILY REPORT

## CENTRAL CATHOLIC HIGH

NAME.....				DATE.....	
PERIOD	RECITATION	ASSIGNMENT	CONDUCT	REMARK	TEACHER
	good—fair—poor	good—fair—poor	good—fair—poor		
	good—fair—poor	good—fair—poor	good—fair—poor		
	good—fair—poor	good—fair—poor	good—fair—poor		

PARENT..... PRINCIPAL.....

Places are to be found on the slip for the name of the student, as also for the date on which the slip is in use, both on the top line. This is filled in along with the period, or rather courses for which the student must receive daily appreciation for recitation, assignment, conduct in ratings of good, fair, or poor. A teacher in checking simply circles the term which properly gives appreciation for the work done during the course. In the space noted for "Remark" the teacher may give a pointed word of disapproval, such as "inattentive," "sleepy," "talking back," "cheating" . . . or any other of the venial sins of a student's daily life at school. These remarks are given due notice, with a hur-

<sup>1</sup>In perusing the December grades, it was found that only 21 students had failed in 2 or more subjects, as against 63 the month previous. In January, including one-subject failures, the total number of students receiving the daily checkup reaches the number of 80.

ried word of approval or disapproval when brought to the office of the principal or vice-principal. In the space marked "Teacher" the initials of the teacher are used, this to expedite matters. At the bottom of the slip, room for signatures of principal and parent is to be found.

As to the method followed by the teacher in a particular course who has to check on from five to ten students with these slips, the one most often found in use here since the inauguration of the report is this: At the beginning of the course students bring their slips to the teacher's desk. Here they remain until the signal is given for the end of the course, a bell of warning rings two minutes before the movement to the next course starts. These two minutes are utilized by teachers for marking the slips and returning them to the boys, who may have to use them for another course or perhaps two more courses during the day.

At the end of the day students either move happily or in a somewhat disconsolate manner trudge to the office of the vice-principal, and, as mentioned above, have encouraging or warning words of advice given them, depending on the lineup of appreciation as given them by their course teachers. Once this advice is concluded, the signature of the principal or vice-principal is appended to the fateful slip and notice is served to the student that he is to receive his parent's signature on the slip and bring it back to the office the next morning. As to the parents' reactions to these daily check slips we have heard nothing but the highest commendation. In fact, once it was bruited about at a Mother's Club Meeting that such a system was in vogue, some fond and interested mothers asked that their boys be given slips also. Not that they were failing in their grades; the mothers simply felt that better work would be done if the reports were brought home more often.

It was not long after the institution of the system that one of the boys, who was somewhat nettled over the fact that his parents and his principal were checking so closely on his work, asked, "How long is this system to last?" Students were required to receive slips and make the round of classroom teacher, principal, and parent for signatures and attendant advice for as long a time as it was necessary to receive approval on their work. This approval in the final instance was given by the teacher in the particular course on which the student was being

checked, and then his name stricken from the general list. During the course of the month just past, of the sixty-three boys who were on the check-list for daily approval or disapproval of work, exactly twenty-three were given complete approval by their teachers, and twenty more were given partial approval, that is, approval in one subject.

When considering the question of the merit of a system such as this, one immediately asks whether all this concern and bother pays any dividends in the work done in the classroom. I answer in the affirmative, and immediately go on to mention a few of the more noted results accruing to student, teacher and school since the installation of the system.

1. Parents are notified daily of the progress or regress of their sons while at school. Particularly are parents able in this way to advise, aid, or force "Johnny" to do work which he previously has claimed to have done in the study-periods at school, or neglected to do altogether.

2. Parent-teacher cooperation is built up to a remarkable degree. Not several but a large proportion of the parents of these boys either called personally or by phone to know more of their son's work, and this a direct result of the daily report. Then, too, parents will have no complaint if their boy fails the course, this due to the daily reminder of his rise or fall in grade-attainment.

3. Because of this daily notification to parents, coupled with the inconvenience of the daily visit and sometimes only too pointed advice by the principal and teacher, students tried very hard to get on the approved list. Then, too, other students who did not receive the daily report slip instinctively tried harder to continue to do satisfactory work.

Next month when report cards are mailed there will, no doubt, be some repeaters from last month's group of failures, but there seems to be sufficient warrant to think that there will be a considerable diminution from last month's group of sixty-three. To say the least, it is something accomplished, something done in the way of discipline and character training.

HENRY C. RINGKAMP, S.M.

## EDUCATIONAL NOTES

### N.C.E.A. MEETS IN LOUISVILLE

At the Annual Meeting of the National Catholic Educational Association held in Louisville, Kentucky, March 31, April 1 and 2, opposition was voiced to the Harrison-Black-Fletcher Bill now pending in Congress. A resolution adopted at the closing session of the convention declared that "Were the Harrison-Black-Fletcher Bill to pass, the result would be only a deeper entrenchment of the inefficiency and abuses now existing (in education) and nothing of any consequence would emerge to enhance the general welfare of the nation."

The Most Rev. John B. Peterson, Bishop of Manchester, was reelected President General and the Rev. Richard L. Quinlan, Supervisor of Schools of the Archdiocese of Boston, was elected Treasurer General of the Association. The office of Secretary General, which is occupied by the Rev. Dr. George Johnson, Director of the Department of Education, National Catholic Welfare Conference, was not open for filling at this Convention.

Some 2,000 Catholic educators came from various parts of the country for the meeting, which opened Wednesday morning, March 31, with a solemn Pontifical Mass, of which the Most Rev. Francis W. Howard, Bishop of Covington, was celebrant in the Cathedral of the Assumption. The Rt. Rev. Msgr. Patrick J. McCormick, Vice-Rector of The Catholic University of America, who preached the sermon, declared, "The very existence of the Catholic educational system is evidence of the lack of an essential element in the American educational standards as they are maintained. Our social standards in whatever walk or avenue of life we look are far from being Christian, because they are the standards of the world, and the standards of the world are earthly at best, they are at best only natural and are as far below the Christian as the natural is below the supernatural."

Most Rev. John B. Peterson, President General, in his address at the opening general meeting of the Association, referred to the Harrison-Black-Fletcher Bill as follows: "Yet in spite of the growing conviction that public education has failed to solve our national problems, we continually hear the all but superstitious reliance upon it to cure our every evil. Even as

I speak, the Harrison-Black-Fletcher Bill, providing a national grant for the improvement of public education, is being discussed at Washington. One hundred millions from the pockets of our over-taxed people it would spend next year; three hundred millions annually five years from now.

"Ten of our richest states where educational standards are highest will receive nearly half the entire grant. The 38 others, which surely need it more, and should be first of all assisted, will divide what is left. It looks like pork-barrel for the educational politician. For it offers no constructive program of school improvement, which indeed is sadly needed. It would only offer larger bounty to many whose very failure provokes the growing clamor for improvement. Depending largely upon the good will of such beneficiaries, it would throw good money after bad."

A wide variety of subjects were discussed in the formal addresses and in the papers read at the meetings of the various departments and sections during the three-day session of the Convention.

Among these subjects were "Education for Social Justice," by Rev. Wilfrid Parsons, S. J., of Georgetown University, and "Religion in American Life," by Very Rev. John F. O'Hara, C.S.C., President of the University of Notre Dame. Other subjects included "Accounting and Financial Problems of Catholic Universities and Colleges," by the College and University Department; "Communism's Appeal to Youth," "The Supervisory Leadership Necessary for an Efficient Principal," "Meeting the Difficulties of Character Training in a Departmentalized School" in the Secondary School Department; "The Advancement of Music and Art in the Parochial Schools," "Health, Home and Public Safety," "Increasing the Holding Power of Our Schools" in the Parish School Department. The Seminary Department, the Minor Seminary Section and the Catholic Blind-Education Section devoted their sessions to topics of special interest to their members.

At the closing general session the Convention adopted a resolution expressing the Association's deep gratitude to the Most Rev. John A. Floersh, Bishop of Louisville, who was host to the Convention, and to the Rev. Felix N. Pitt, Secretary of the

LOYOLA  
UNIVERSITY

Catholic School Board, who was named by Bishop Floerssh to prepare the details for the Convention.

#### CATHOLIC UNIVERSITY ANNOUNCES 1937 SUMMER SESSION

The twenty-seventh annual Summer Session of the Catholic University of America will open on June 25 and continue for six weeks, closing on August 7, according to announcement by Dr. Roy J. Deferrari, Director of the Session and Dean of the Graduate School of Arts and Sciences.

A total of 376 courses will be offered by 34 departments of the University and instruction will be given by a faculty of 140. Of this number 79 are regular members of the university staff, five are special lecturers or members of the administrative staff of the University and 56 are visiting instructors.

The Department of Education lists 46 courses, the largest offering in the announcement.

Other departments offering a large number of courses are Biology, with 30, Music, with 27, Chemistry, 20, and Philosophy and English, 18 each. The School of Nursing Education has arranged 17 courses and the School of Social Work offers 16.

A feature of the 1937 Summer Session will be the Institute of Dramatic Arts under the direction of the Rev. Dr. Urban Nagle, O.P., Associate Professor of English at Providence College, Providence, R. I. In cooperation with the Blackfriars Guild, instruction in play production will be given and plays will be presented in a sylvan theater to be established on the university campus.

#### N.C.W.C. TO ESTABLISH NATIONAL YOUTH COUNCIL

A program adopted by the Administrative Board of Bishops, National Catholic Welfare Conference, for aiding Catholic youth work was announced by the Very Rev. Msgr. Michael J. Ready, General Secretary of the N.C.W.C.

The plan calls for the establishment of a bureau under the Executive Department of the National Catholic Welfare Conference to be known as the National Catholic Youth Council.

The bureau is to be a fact-finding agency covering the whole field of youth work, and a means to coordinate and assist the youth work in various departments of the N.C.W.C. It will assist the Ordinaries in the establishment and promotion of au-



thorized youth organizations in their respective dioceses, exchange information and programs on youth activities, and help Catholic associations to keep abreast of developments in governmental agencies dealing with youth activities.

The Rev. Vincent Mooney, C.S.C., nationally known figure in youth work, has been chosen to be the director of the National Catholic Youth Council.

Catholic interest in the problem of youth, always deep and real, has been broadened and intensified remarkably in recent years. Diocesan organization for the Catholic direction of the leisure time of youth has taken tremendous strides, notably through the establishment and development of Catholic Youth Organizations, Catholic Youth Associations, Young Men's Institutes, Young Ladies' Institutes, and programs for youth entrusted by the Ordinaries to specific lay groups, such as the Holy Name Society, the Catholic Big Brothers, the Catholic Big Sisters, and the work of Boy and Girl Scouts and the Catholic Boys' Brigade of the United States. In addition, the youth programs of Catholic fraternal organizations have enjoyed encouraging growth. The Knights of Columbus have sponsored definite college courses for youth guidance and leadership, as well as the unique Columbian Squires.

Aubrey Williams, Executive Director of the National Youth Administration, speaking before the first Youth Institute, sponsored by the National Council of Catholic Women, here in the Summer of 1935, said he possessed "a very deep respect" for the work of Catholic groups in dealing with problems of the leisure side of life, adding that "Catholic groups are usually pretty wise and pretty intelligent" in meeting these problems.

The interest which the National Council of Catholic Men has long had in the direction of the leisure-time activities of boys culminated in the establishment four years ago of the N.C.C.M. Youth Bureau with Father Mooney as director. The bureau has operated as a clearing house and service bureau for Catholic youth activities. Father Mooney served at the headquarters of the N.C.C.M. here until 1935, when he was released for work in the field. He thereupon undertook the establishment of a Catholic Youth Organization in the Diocese of Fort Wayne, beginning in specific localities and extending his field of operations to the whole diocese.

## SUMMER SCHOOLS OF SOCIAL ACTION FOR CLERGY

Inauguration this year of Summer Schools of Social Action for the clergy is announced by the Most Rev. Edwin V. O'Hara, Bishop of Great Falls, Mont., and Episcopal Chairman of the Department of Social Action, N.C.W.C., who has addressed to the Ordinaries of the United States a letter announcing that a tentative program has been drawn up for such schools. The program has been drawn up at the recommendation of the Administrative Board, N.C.W.C., following the suggestion that such schools be established made at the General Meeting of the Bishops of the United States last November.

At the present time, Bishop O'Hara announces, definite plans to hold Summer Schools of Catholic Action have been made by the Most Rev. Samuel A. Stritch, Archbishop of Milwaukee; the Most Rev. John J. Mitty, Archbishop of San Francisco; the Most Rev. John J. Cantwell, Archbishop of Los Angeles, and the Most Rev. Karl J. Alter, Bishop of Toledo. In each instance, the Ordinary is extending an invitation to other Bishops to send priests to attend the classes. Several other Ordinaries are considering the establishment of similar schools in their own Sees this summer.

The Summer Schools of Social Action, to be conducted for a full month, are for the serious study of the Social Encyclicals and of their practical application to American conditions. They are to be attended by priests only, and are to be under the general supervision of the N.C.W.C. Department of Social Action. Each school will be under the direction of the local Ordinary. It is suggested in the program that the Ordinary invite neighboring Bishops to send priests to attend the school. All priests attending these schools are to do so on the appointment of their respective Ordinaries.

It is suggested in the program that the schools be conducted during the month of July.

## ACCREDITING SURVEY OF CATHOLIC COLLEGES

In view of the action taken by the College and University Department of the National Catholic Educational Association at the 34th annual convention, when it called upon the Accreditation Commission to put into immediate effect the standards for accrediting prepared by the Committee on Accreditation and

accepted last year by the Department, the Accreditation Commission is directed to inaugurate a survey this autumn.

The Accreditation Commission is directed to send out to all institutions of higher learning now on the accredited list of the Department a questionnaire returnable in November, and to follow this up with a personal survey of all member institutions by delegates of the Commission, who will report on actual compliance with the accepted educational standards. The initial survey is expected to require three years for completion, all members being immediately and equally subject to this survey. The process will be repeated triennially thereafter.

The resolution calling for this action reads in part as follows:

"Whereas the College and University Department of the National Catholic Educational Association at the 1936 annual meeting accepted the report of the Committee on Accreditation in regard to the new method of procedure for accrediting colleges and universities, and the same was published in the annual bulletin; be it

*"Resolved* that all colleges and universities on the present accredited list shall file a report before November, 1937, with the secretary of the Accreditation Commission, and that a survey of each college and university be made by an authorized representative of the Accreditation Commission as rapidly as such survey can be effectively accomplished. Be it further

*"Resolved* that the report to be filed shall include informative data on faculty competence, library holdings and administration, laboratory equipment, and financial status. Be it further

*"Resolved* that, since faculty competence is of first importance in an educational institution, the survey shall include a personal observation of classroom technique."

#### NEW YORK WORLD'S FAIR POSTER CONTEST

A national poster contest, open to the 30,000,000 boys and girls who comprise the school population of the United States, with a free trip to the New York World's Fair as the Grand Prize, was announced March 30 by Grover A. Whalen, President of the New York World's Fair 1939.

Mr. Whalen's announcement was made as 2,000 school art directors and teachers from New England and the Middle At-

lantic states assembled in New York City for the annual meeting of the Eastern Art Association.

The contest will be open to all students, except children of employees of the World's Fair Corporation, from the first grade through college, in the United States, Alaska, Hawaii, Puerto Rico, and the Virgin Islands. This includes children in schools under private direction and parochial schools, as well as those in the public schools.

The contest will be conducted in four age groups, or levels of competition: Level I—children from the first grade to the seventh; Level II—children in the seventh, eighth, and ninth grades, the junior high school group; Level III—children in the tenth, eleventh, and twelfth grades, senior high school students; Level IV—students in art schools, colleges, and universities.

All correspondence relating to the contest will be handled through the offices of the State Superintendents or Commissioners of Education, to whom Mr. Whalen has sent letters formally inviting each state to participate in the competition.

#### SURVEY OF THE FIELD

Dr. Charles G. Fenwick was reelected President of the Catholic Association for International Peace on March 30, as the two-day session of the Association's eleventh annual conference came to a close in Washington, D. C. The Most Rev. Edwin V. O'Hara, Bishop of Great Falls, was reelected Honorary President of the Association. Other officers named are: Vice-Presidents: Michael Francis Doyle, of Philadelphia; Dr. Elizabeth Morrissey, of Notre Dame Convent, Baltimore; the Rev. Philip Reilly, O.P., of Providence College, Providence, R. I.; Sister Vincent Ferrer, O.P., of Rosary College, River Forest, Ill.; Treasurers: Dr. Kathleen F. Murphy, of Fordham University (reelected), and Dr. Lewis Potts, of Fordham; Executive Secretary: Elizabeth B. Sweeney, of Washington (reelected). . . . Summer courses in the history and appreciation of the arts of Belgium will be offered in 1937 to advanced students and teachers of art for a period of six weeks beginning July 7. The courses are intended for advanced students and teachers of art, both men and women, of all nationalities. Applicants for admission must submit data regarding their educational qualifications at the time of registration and a minimum of two years

of college or its equivalent will be required. Lectures will be given in Brussels where the facilities of the art museums and libraries will be used to the fullest extent. The courses will be given in English or in French. Further information will be sent anyone interested on application to the Ministry in Belgium or to The Secretary, C. R. B. Educational Foundation, Inc., 420 Lexington Avenue, New York, N. Y. . . . According to the annual report for St. Joseph's Society of the Sacred Heart, issued by the Superior General of the Josephite Fathers, the Most Rev. Louis B. Pastorelli, S.S.J., there are now 70,472 Negro Catholics being cared for by the members of that Society. This represents an increase of 1,568 over the figure of last year. The figures given in the report are the largest ever achieved by the Josephites and show gains in every department of missionary endeavor. Baptisms numbered 3,449, converts (adult), 1,089, and those under instruction for Baptism, 494. The Josephite school enrollment has gone up to 13,463, which necessitated an increase in teaching personnel to 226 Sisters and 71 lay teachers in the 66 mission schools of the Society. The Josephite Fathers now number 122 priests caring for 58 missions with resident priests and 36 out-missions. They are aided by Sisters from 12 different religious communities of nuns. . . . Pupils attending private or parochial schools of the elementary and high school grades are entitled to the same privileges of free bus transportation as are the pupils attending public schools, it is specifically provided in an amendment to the General Statutes of Kansas which has just gone into force. . . . Those expecting to conduct teacher-training courses in the use of radio in education should write to S. Howard Evans, secretary, National Committee on Education by Radio, 1 Madison Avenue, New York, for a suggested syllabus and bibliography. A packet of materials will be sent to instructors of such courses on request to I. Keith Tyler at Ohio State University. . . . The Twenty-Second National Recreation Congress will meet in Atlantic City, May 17-21, 1937, at the Ambassador Hotel. This Congress will bring together approximately a thousand laymen and executives from all parts of the United States—leaders engaged in varied types of recreational service, but deeply concerned with questions of mutual interest. Further information may be secured from T. E. Rivers, 315 Fourth Avenue,

New York City. . . . The Every-pupil Typewriting Contest sponsored annually by the National Catholic High School Typists Association was held March 11. This contest was conducted in each of the schools holding membership in the association by a commercial instructor not affiliated with the school. He was assisted by two other disinterested persons. Fifty Catholic secondary schools participated with a total of 2,691 contestants in both the novice and the amateur divisions. A Champion Trophy was awarded the highest ranking school according to class median in both the novice and the amateur divisions. A second and a third trophy were given to the second and third ranking schools. Each of these trophies becomes the permanent property of the school that wins it three times. The ten highest individuals received ribbon awards. All scores are computed on the basis of accuracy and speed. The National Catholic High School Typists Association was organized in 1933 at Hays, Kansas, and since then has retained its headquarters at St. Joseph's College and Military Academy. This association is officially approved by the Most Reverend Francis J. Tief, D.D., Bishop of the Concordia Diocese. . . . Plans are being made for the observance on May 15 of the issuance of Pope Leo XIII's Encyclical "The Condition of Labor" forty-six years ago and Pope Pius XI's Encyclical "Reconstructing the Social Order," six years ago. Schools may secure suggestions for programs in the May issue of *Catholic Action* or from the N.C.W.C. Social Action Department, 1312 Massachusetts Ave., N.W., Washington, D. C. . . . Courses in the Justine Ward Method will be given again this summer at the Catholic University of America, Washington, D. C., and at Webster College, Webster Groves, Mo. The schedule of courses as announced to be offered at the Catholic University of America, under the direction of Sister M. Agnesine, S.S.N.D., includes demonstrations given by children from the Model School which will prove the value of the daily singing period when carried out along the lines so admirably planned and developed in the Revised Books I and II of the Ward Method. Due to the enthusiastic reception of the Method last year at Webster College, additional courses are being offered this year. There will also be conferences on the "Training of Boy Choirs" given by Edmund M. Holden.



## REVIEWS AND NOTICES

**Modern Chivalry**, by Hugh Henry Brackenridge. Edited by C. M. Newlin, xlv, 808 pp. \$3.00.

**Ormond**, by Charles Brockden Brown. Edited by E. Marchand, lii, 242 pp. \$2.10.

**The Yemassee**, by William Gilmore Simms. Edited by A. Cowie, xlv, 406 pp. \$2.40.

**Horse-Shoe Robinson**, by John Pendleton Kennedy. Edited by E. E. Leisy, xxxii, 550 pp. \$2.40.

**Satanstoe**, by James Fenimore Cooper. Edited by R. E. Spiller and J. D. Coppock, xlii, 424 pp. \$2.40.

These volumes of the "American Fiction Series" are published by the American Book Company, 88 Lexington Ave., New York City.

From the dark land of obscurity, where examples of early American fiction repose in the shadowy fame of things spoken about but seldom seen, the publishers have brought forth five worthy books to illustrate the ways of the novel in this country a hundred years ago. These novels will furnish a distinct amount of instruction and, what is equally important, they carry in their contents the pleasures of delight and amazement. Designed with care for the general reader's advantage, each text has had the benefit of a competent scholar's happy attention to details of textual accuracy and completeness. There has been no bowdlerizing. For the satisfaction of the strenuous minds of readers who seek authentic information pertinent to each author's particular aims, his literary theories, and his position in relation to the ideas of his age, a critical introduction has been furnished with each text, while the necessary guides in chronology and bibliography have not been neglected. How casual and unconcerned these delightful introductions seem, done in that skilled mode of quiet learning that understands the way to divest research of its dulness, and to offer its findings lightly but fully!

Why not look at these older novels in the chronological order of their original publication? *Modern Chivalry* appeared in installments from 1792 to 1815. The book is a satire on politics and the excess of democratic methods, done in an episodic, picaresque manner by following the adventures and escapades of Captain John Farrago and Teague O'Regan, his Irish servant. The scene changes from western Pennsylvania to Philadelphia,

to France, and back again to Pennsylvania. Captain Farrago, the reflection of Brackenridge, is a modern Don Quixote. Teague O'Regan is a bustling, irrepressible Sancho Panza. Chosen as a candidate for the legislature, though not elected, he is flattered by society, urged to enter the ministry, has a brief flare of success on the stage, has an offer of membership in the order of the Cincinnati, and is proposed as a nominee for the American Philosophical Society. After vain efforts to curb the brash ambitions of his attendant the Captain decides to favor his appointment to a federal position. There is a great deal more of this kind of preposterous, hilarious adventuring, difficult to summarize.

Brackenridge was a Democrat with bitter experiences of public life. His rollicking satire had a purpose, expressed again and again in his book, and phrased best in the 1815 section: "The great moral of this book is the evil of men seeking office for which they are not qualified" (p. 611). He satirized American society and government because he was a Democrat. "I call myself a Democrat. I will be asked what is a democracy? I take my definition from a speech put into the mouth of Pericles, by Thucydides. . . . 'This our government is called a democracy, because, in the administration, it has respect, not to the few, but to the multitude'" (p. 530). There is a timely vitality in his references to attacks on the courts and the law: "I am afraid it may affect ultimately the democratic interests; to which I feel myself attached; for I aver myself to be a Democrat" (p. 450). In his Introduction, page xxxiii, Professor Newlin has brought together the important tenets of Brackenridge's political philosophy, and he has gathered in another section his author's literary ideas.

Charles Brockden Brown's *Ormond*, dating from 1799, has not been available for a long time. It is a lurid, violent, realistic, introspective novel, detailing swiftly the villainies of "Mr. Ormond." The author's pictures of Philadelphia in the terrible yellow fever epidemic of 1793 are done with the terror of dreadful reality. Why spoil the worth of the story by an outline? Noticeable contrasts in the characters of the women characters bring to mind Professor Pattee's comment that Brown in his analysis of motives and sensations "was almost a forerunner of Henry James." Constantia Dudley, a compound of reality and ideality, is sharply contrasted with Helena Cleves, Martinette de

Beauvais, and Sophia Westwyn. Stephen Dudley is an odd father for Constantia, while the character of Ormond bristles with impossibilities. Brown felt this enough to write of him, "Ormond was, of all mankind, the most difficult and the most deserving to be studied." Do you need to be reminded that Shelley wrote glowing phrases of praise for Brown's novels? Read *Ormond* and see why. It has the Gothic tremors and a good deal more.

The other novels to be considered fit into that broad classification, the American historical romance. *The Yemassee* came in 1835. As its latest editor remarks, "Written almost precisely a hundred years ago, [it] now wears its faults more conspicuously than it once did, but it retains much of that subtle spell which is the *sine qua non* of romance." It is a narrative of South Carolina colonial and Indian life. You have read it, of course, perhaps many years ago. Read it again to renew your remembrance of Sanutee, Matiwan, and Oconestoga, more remarkable as creations of Indian character than anything Cooper ever attempted. Your memory, too, may be dim about Bess Matthews or Gabriel Harrison or Grimstead or Hugh Grayson. Experience once more the "subtle spell" of the fight at the Block House. In his Introduction Professor Cowie has a note on *Beauchampe* as the sequel to *Charlemont*. Readers eager for Simms should refer their attention for more details on this point to Arthur Hobson Quinn's *American Fiction*, pages 112-113, where the full explanation of the relationship of these two novels is made for the first time.

For Kennedy's *Horse-Shoe Robinson*, Professor Ernest Leisy has done a remarkable piece of writing in his biographical and critical essay of introduction. The power of fiction in establishing historical truth will come as a revelation to many. See page xx to learn this: "The fratricidal nature of the Revolutionary struggle was not generally understood until novelists like Cooper, Kennedy, and Simms emphasized it. Whig historians had developed the legend of a spontaneous uprising against the mother country and concealed or ignored the evidence to the contrary." *Horse-Shoe Robinson* was on the side of truth, realistically showing the struggle was in reality a civil war. Under "Criticism" in the bibliography Professor Leisy lists a volume of importance to the student—William Charvat's *Origins of American Thought*,

1810-1835, where the first emphatic indication of Kennedy's obligations to Fielding is pointed out, for the English author is the model for the American's fine handling of manners, customs, and character.

Cooper's *Satanstoe*, the last of the five reprints, has come into prominence in the last few decades. Neglected at the time of its appearance in 1845, after Lounsbury's life of Cooper told readers of 1882 the literary and social values of this romance, *Satanstoe* was talked about and read. New York State in the middle of the eighteenth century is the background and the period for this frontier-historical romance. Occasioned by "the anti-rent war" *Satanstoe* is Cooper's argument that land won and held against the ravages of the Indians belonged to the hardy settlers. Action, not arguments, makes the story important. Professor Spiller calls it "a novel of manners in an American setting, the best of this type that Cooper ever wrote." Some of his best characterizations are in it: Anneke Mordaunt, and Corny Littlepage, whom she marries; Colonel Bulstrode, the appealing English officer, and Susquesus, surely one of Cooper's genuine portraits of Indian character. For the excitement of action and suspense few scenes in Cooper have the power or tenseness of Abercrombie's attack and repulse at Ticonderoga, or Corny Littlepage's courageous rescue of Anneke Mordaunt from the ice at the dam on the Hudson River. This edition of *Satanstoe*, with its dual introduction by Professor Spiller and Professor Coppock, the first for the literary values, the second for its social significance, should make countless new admirers for one of Cooper's best and greatest stories. And these superlatives are not mere idle words.

DANIEL S. RANKIN.

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**The Self-Revelation of the Adolescent Girl**, by Sr. Mildred Knoebber, O.S.B., Ph.D. Milwaukee: The Bruce Publishing Company. Pp. 206. Price, \$2.00.

This volume, the most recent in The Science and Culture Series of the Bruce Publishing Company, sets forth the findings of a detailed study made in a hitherto largely unexplored field, namely, that of the adolescent girl. Emphasis in the title of the book must be placed upon the word "Self-Revelation," since the characteristic feature of the volume is the fact that it sets

forth the views and interests of adolescents themselves rather than the preconceived notions of the author. This is all to the good. As the General Editor of the series correctly states in his preface to the book: "To deal intelligently with the adolescent girl it is necessary for us to see her as she sees herself, and to understand her interests as they effect her own thoughts and emotions."

The three first chapters—Adolescent Girlhood, Understanding the Adolescent Girl, and Approaching the Problems of the Girls—are largely preliminary to the main body of the work. These are followed, first of all, by a chapter showing in detail four types of adolescent girls; then, by a chapter on The Girl in Her Home, one on The Girl in School, one on The Girl in Her Social Life, and one on The Girl in the World of the Self.

The very length of Chapter V, The Girl in Her Home, suggests its importance. The shaping of the personality and whole future life of the adolescent girl depends very much upon the attitudes of her parents towards her in the home during this period. "In every instance," writes Sister Mildred, "we must pay detailed attention to the estimate the girl makes of the attitude her parents have toward her. It is probably the single most important determining factor in what the girl is, and what she can achieve." And again: "Nothing is so crippling to a girl's natural spirit of enthusiasm and to the attainment of her legitimate endeavors as a feeling of indifference, of a lack of interest and cooperation on the part of her parents."

In the chapter, The Girl in School, most attention is given the matter of the girl's vocation or future life work. It is a topic that is very much in the mind of the adolescent. Emphasis is also placed in this chapter on the importance of the relation of teacher and pupil at the adolescent age period. "No one can read the summarized accounts of the girls' feeling toward their teachers without realizing how intimately bound up with the personality of the teachers the lives of our girls really are."

Chapter VII, The Girl in Her Social Life, treats of a wide variety of subjects—dancing, motion pictures, athletics, dress, etc. Much attention is given the question of companionship and, more particularly, companionship with boys.

Perhaps the best chapter of the book is the one dealing with The Girl in the World of the Self. It treats at length of the

adolescent girl's ideals, and of the subjective problems that oppress her, causing her worries, sadness, loneliness, and doubt. "Perhaps the most intimate clues for discovering the elements that enter into the making of a fine, charming womanhood are to be found here," writes the author.

Besides a final chapter which reviews the findings of the study, there is an appendix explaining how the study was made and also a twelve-page bibliography.

*The Self-Revelation of the Adolescent Girl* is novel in the arrangement of its material and is well written. It might be argued that certain of the material in the body of the volume might at least equally well have been placed into the introduction.

Sister Mildred, the author, is a charter member of the Catholic Conference on Family Life and a contributor to *The Catholic Family Monthly*. Her volume should prove not only interesting but also very helpful to the parents of adolescents and to teachers and others who have to deal with them.

E. A. SCHMIEDELER, O.S.B.

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**A Handbook of the Confraternity of Christian Doctrine**, by Rev. John S. Middleton, Ph.D. New York: Benziger Brothers, 1937. Pp. xii + 176. Price \$1.00.

Rev. J. S. Middleton, director of the Confraternity of Christian Doctrine in the Archdiocese of New York, is to be congratulated on his very excellent method of preparing the soil for Confraternity work in that district. Realizing that few pastors have a thorough knowledge of this most important society, Dr. Middleton's first step was to summarize the main points in regard to its functions and manner of organization, and to place this summary in the hands of every pastor in the diocese. Thus, what adaptation and experimentation there is to be done will be done upon the firm foundation of the successful experience of others. This summary has been put into print and is now available to the public under the title, *A Handbook of the Confraternity of Christian Doctrine*.

Confraternity work has spread in such a surprising manner within the past two or three years that printed information in regard to it has not kept pace with the zeal that has been mani-



fested. A summary such as Dr. Middleton's has been needed for some time, and pastors inexperienced in this field will find it a useful aid.

The mechanical make-up of the *Handbook* is very attractive. The book is well bound and the arrangement is, for the most part, quite satisfactory. It is convenient in size—little larger than a pocket manual—and yet a great deal of information is condensed within its 176 pages.

In a broad way the author covers the entire scope of Confraternity work. It seems to be his purpose to say something about every angle of the Confraternity, rather than to say everything about any one function of it. The book is divided into three main sections. The first part deals with the purpose of the Confraternity, its history, canonical authority, and the indulgences granted to members. In the second section, which is the main body of the work, the author deals with the various objects of the Confraternity and their parish organization. The first and second chapters of this section deal with a suggested constitution and a plan for organizing parish units. The next four chapters take up the duties of officers and give instructions for all active members. Next he deals with the religious education of Catholic elementary school children attending public schools. Both all year and vacation school classes are considered. The remaining chapters in this section deal principally with the discussion study club as a means of promoting the religious education of adults and of Catholic adolescents attending public high schools. The last section of the book gives reprints of the encyclical "Acerbo nimis" of Pius X, the Decree of the Sacred Congregation of the Council, 1935, and the address of the Apostolic Delegate to the New York Confraternity convention, 1936.

We hesitate to criticize Dr. Middleton's work, as books on the Confraternity have been all too few. However, two or three points should be mentioned. First, something is said about everything in a short space, and the information is necessarily incomplete. In the main body of the work the author merely whets our appetite by synopsisizing important points, and we go away with a feeling similar to that experienced after a lenten luncheon—which is perhaps a good thing. Secondly, one of the most important objects of the Confraternity is merely mentioned in the beginning of the book. We refer to religious education by

parents in the home. To our mind this function should be given a place of prominence. Lastly, as the author himself readily admits, there is very little original material in the work. A great deal of it is a compilation of subject matter found in National Centre pamphlets and in the Proceedings of the Rochester Catechetical Congress.

Nevertheless, in spite of the criticisms that may be levelled against this work, we repeat that it fulfills a real need, and we heartily recommend it to pastors who are beginners in this field. We earnestly hope that, as the work of the Confraternity progresses in the Archdiocese of New York, we will see more from the pen of Dr. Middleton.

F. A. WALSH, O.S.B.

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Washington, D. C.

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**Foundations of Modern Education**, by Elmer Harrison Wilds, Ed.D. New York: Farrar and Rinehart, 1936. Pp. xiii+634. Price, \$2.75.

The aim of this volume is to present the development of educational thought from primitive times to the present so that historical and philosophical backgrounds may be studied in order to facilitate the interpretation of modern educational issues. The influence of changing social, economic and religious views upon the development of educational thought is traced to provide a sound basis for the evaluation of current theories and practices.

This work, written as a textbook for the preparation of teachers, represents the growing tendency in the history of education which places more emphasis on the development of educational theories underlying changing practices rather than on the evolution of educational institutions. It stresses the educational philosophies which have influenced educational practice through the centuries. Hence it is intended to be primarily a history of educational thought and secondarily a history of educational practice.

The chronological order is followed in presenting various philosophies of education. The book is organized on a basis of "selective continuity" by dividing the history of education into

seventeen units according to the "unit mastery" plan of Dr. H. C. Morrison. Each unit aiming at the mastery of some particular period or movement in education, such as "The Beginning of Humanitarianism," "The Scientific Movement in Education," etc., contains a preview, a discussion of the philosophy of the movement as it applies to aims, types, content, agencies, organization and methods, an "assimilation chart" synthesizing aims, types, content, etc., a list of collateral reading references, and questions for class discussion. A student's workbook accompanies the text which may be completed in one semester at the rate of one unit per week.

The aim and method of this textbook are a vast improvement on many histories of education, which alone justifies the publication of the book. The content, based for the most part on secondary sources, preserves some of the limitations, errors and "one-sidedness" of modern writers of histories of education. In Unit 1, "How Education Began," the author says: "Man's advancement in the practice of social living is an evolutionary process through which we have passed from primitive savagery to our present highly complex stage of civilization" (p. 15). Later on he states that the "conception of a dual world of body and spirit probably came to the savage through his own dream experiences" (p. 19). It is regrettable to find such *assumptions* in any modern history of education. No scientific knowledge exists to prove that in the beginning men were universally savage. The indications of prehistoric savage life simply permit us to conclude in certain cases a development from less civilized to more civilized people. No expert historian of education can prove that these savages were the first inhabitants of this world, nor is he in a position to prove that they did not degenerate from a higher civilization. As Kane says in *An Essay Toward a History of Education* (p. 10), "the theory of human evolution, like all unproven theories, is very interesting, and may possibly one day prove very valuable, but it is not history, nor the basis of history. Until we actually know something about the life of primitive peoples, discussion of their education is as futile as discussion of the contents of a sealed casket. Conjecture is not history." The assumption that civilization has progressed in constantly ascending development is false. History shows that many causes have partially destroyed cultures and civilizations, that devolution is

not only a possibility but a fact. "Man in Hellas," says Horgarth in *Authority and Archaeology* (p. 230), "was more highly civilized before history than when history begins to record his state." It is unscientific to judge prehistoric primitives by the customs of savages today.

Discussing Hebrew education, the author says: "It is difficult to determine whether the outstanding type of education among the Hebrews was religious training or civic training. The fact is that the two were practically one" (p. 69). As a matter of fact, the ideal of Hebrew education was to develop the child in a manner pleasing to the Creator. All else was subordinate to this main aim.

The most unscientific chapter in the volume is Unit VI entitled "The Beginning of Humanitarianism." In the preview treating of Christian conceptions of education, Wilds, after quoting approvingly a most unfavorable statement on Christianity from Lewis Browne's *This Believing World* (p. 301), goes on to say that "The story of the early Christian conceptions of education is the story of the struggle between the real teachings of Jesus and the limitations, amplifications, and misunderstandings of these teachings by his followers in the early church. The simple gospel of Jesus was adulterated by Paul and other early church leaders of the apostolic and patristic periods" (p. 145). He regrets that "the strenuous and magnetic personality of this penniless teacher . . . of Judea has been sadly ignored and misrepresented because of the unreality and conventionality that the reverence of his followers has imposed upon him" (p. 146). The Church he holds misinterpreted the aims of the teaching of Jesus, and it was this misinterpretation which affected our educational thought and systems. H. G. Wells, atheist and naturalist, is quoted approvingly as an authority on Jesus who, according to Wilds, was "a very human, very earnest, very capable man" (p. 154). The author is "not primarily interested in the question of the deity of Jesus" (p. 146). "Jesus is to be considered here as a teacher; we are not discussing him as a divine being, but simply as an educator . . ." (ibid.). But surely if the influence of Jesus "has been the greatest upon our modern thought" (ibid.), it is of fundamental importance to know whether or not He was God. If Wilds had consulted primary sources on Christianity or even secondary sources, reliable and

objective, he could never have written as he did. The fact is that he seems to be unacquainted with any Christian history of education. Otherwise he would realize that the greatest event in all education, Christian and non-Christian, is the Incarnation. He misses the new forces introduced by Christian education as well as the new ideal. He is entirely naturalistic. The first essential source for the teachings of Jesus, the New Testament, is ignored, with the exception of one quotation from 1 Corinthians 1: 19-20. We do not feel that the author lived up to his promise when he said: "We shall not impose upon the reader our own evaluation of these theories" (p. 249).

The statement that naturalism "is the basis for our American political and economic structure, especially on its emphasis upon individualism and personal rights" (p. 378), is only partially true. Here again the author relies on secondary sources.

Despite these criticisms, Dr. Wilds' book is a new departure. The application of the Morrison unit technic to the history of education is a vast improvement on several current histories in the field. We suggest that the content will be more scientific and objective in future editions if P. J. McCormick's *History of Education* and W. Kane's *Essay Toward a History of Education* are consulted. The latter suggest many primary sources which we are sure the author should consult.

GEOFFREY O'CONNELL.

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### Books Received

#### *Educational*

Ellis, Elmer, Editor: *Education Against Propaganda* Seventh Yearbook. The National Council for the Social Studies. Pp. 182. Price, \$2.00.

Middlebrook, Pearl H., M.S.: *A Teacher's Guide to United States and Canada*. New York: Silver Burdett Company. Pp. 42. Price, \$0.24.

Otis, Arthur S.: *Otis Quick-Scoring Mental Ability Tests*. Yonkers-on-Hudson, N. Y.: World Book Company. Price, Alpha Test, per package of 25, net \$1.25. Beta Test, per package of 25, net, \$0.85.

*Proceedings of The National Catechetical Congress of the Con-*

*fraternity of Christian Doctrine.* New York, N. Y. October 3 to 6, 1936. Paterson, N. J. St. Anthony Guild Press. Pp. xviii+286. Price, \$1.00, Paper; \$1.50, Cloth.

### Textbooks

Canby, Henry Seidel, Opdycke, John Baker, and Gillum, Margaret: *High School English Junior Book Three.* New York: The Macmillan Company. Pp. xii+493. Price, \$1.12.

Clark, John R., Otis, Arthur S., and Hatton, Caroline: *Modern-School Arithmetic.* Third Grade. Fourth Grade. Yonkers-on-Hudson, New York: World Book Company. Pp. 274; 257.

Georges, Joel S., Anderson, Robert F., and Morton, Robert L.: *Mathematics Through Experience.* New York: Silver Burdett Company. Pp. 486. Price, \$1.28.

Jones, Lloyd L., M.A.: *Our Business Life.* New York: The Gregg Publishing Company. Pp. 660. Price, \$1.50.

L'Ermite, Pierre: *La Grande Amie.* Milwaukee: The Bruce Publishing Company. Pp. 216. Price, \$1.25.

McGuire, Edna: *Glimpses into the Long Ago.* New York: The Macmillan Company. Pp. 333. Price, \$0.96.

Moran, Berdice Josephine: *Verses for Tiny Tots.* Milwaukee: The Bruce Publishing Company. Pp. 96. Price, \$1.00.

Olcott, Virginia: *Erik and Britta.* New York: Silver Burdett Company. Pp. vii+168. Price, \$0.84.

Tressler, J. C., and Shelmadine, Marguerite B.: *Junior English in Action.* Book One. Book Two. Book Three. Revised Edition. Boston: D. C. Heath and Company. Pp. 402; 448; 474. Price, \$1.00 each.

Wells, Harrington, M.A.: *Seashore Life.* San Francisco: Harr Wagner Publishing Company. Pp. xxiv+271. Price, \$1.25.

### General

Arendzen, Rev. J. P.: *The Holy Trinity.* A Theological Treatise for Modern Laymen. New York: Sheed & Ward. Pp. 154. Price, \$1.75.

Betowski, Rev. Edward M.: *Spurs to Conversion.* New York: Benziger Brothers. Pp. xx+356. Price, \$2.75.

*Commercial Shipyards and the Navy.* New York: National Council of American Shipbuilders, 11 Broadway. Pp. 105.



Groote, Gerard: *The Following of Christ*. Translated by Joseph Malaise, S.J. New York: America Press. Pp. xiv+273. Price, \$2.50.

Jowett, B., M.A.: *The Symposium of Plato*. Boston: International Pocket Library. Pp. 96. Price, \$0.25.

Kelley, Most Rev. Francis C., D.D.: *Problem Island*. Paterson, N. J.: St. Anthony Guild Press. Pp. 292. Price, \$2.00, plus postage.

Kelly, Blanche Mary, Litt.D.: *The Well of English*. New York: Harper & Brothers, Publishers. Pp. xix+401. Price, \$3.00.

La Farge, John, S.J.: *Interracial Justice*. New York: America Press. Pp. xii+226. Price, \$2.00.

Laux, Rev. John J., M.A.: *Songs of Sion*. Selections from the Book of Psalms. New York: Benziger Brothers. Pp. xviii+217.

McCarthy, Raphael C., S.J., Ph.D.: *Safeguarding Mental Health*. Milwaukee: The Bruce Publishing Company. Pp. xiii+297. Price, \$2.50.

O'Brien, Isidore, O.F.M.: *The Life of Christ*. Paterson, N. J.: St. Anthony Guild Press. Pp. xv+540. Price, \$2.50.

Phelan, Gerald B.: *Jacques Maritain*. New York: Sheed & Ward. Pp. 57. Price, \$1.00.

St. Michael Cowan, Sister: *To Heights Serene*. New York: Benziger Brothers. Pp. x+91. Price, \$1.00.

#### Pamphlets

Feely, Raymond T., S.J.: *Fascism—Communism—The U. S. A.* New York: The Paulist Press. Pp. 32. Price, \$0.05.

Frassrand, Michael X., C.S.P.: *Sinners and Saints*. New York: Paulist Press. Pp. 23.

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